SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

Christmas.

A NEW-BORN Babe commands the attention and reverent worship of strong men of the field, eager magi from the East, and glad angels from heaven. This tribute they all pay to an infant, remembering whence he came, and having vague anticipations of his future.

The month of Christmas joy has rolled around again, with its joys and gifts, its greetings and songs, its re-unions and remembrances. We recall the town and fields and skies of Bethlehem, the songs that rang out that first Christmas, and the reverent gladness and wonder of the shepherds.

The centuries have interpreted the scenes of that first Christmas night. The "cross," the "throne," the "tongue of fire," are blended with the shining light and ringing songs over Ephratah, and we understand the burden of that proclamation of "peace on earth, good-will to men," as the shepherds did not.

To the child we look again—to the "holy Child Jesus," who became Teacher, Priest, and King; to the "child-like temper" he enjoined and illustrated; and we shall do well if we look to the children now on earth in whose name and for whose salvation he came. We shall do well if in our Christmas festivities we remind our children and other children of him, and bring them by prayer and admonition and holy teachings to him.

The True Objects.

THE true object of the Sunday-school is so to present Christ to individual pupils that they may personally accept him; to so build them up in the doctrines of Christ, that they may grow in their appreciation of him, their love for him, and their loyalty to him; and to so confirm them in their allegiance to the Church of Christ that they may, through an intelligent devotion to their own denomination most faithfully serve Christ and the world he came to save.

This threefold work is now being performed with increasing effectiveness through individual teachers in the Sunday-school who love Christ; through the International Lessons from the word of God which set forth Christ; and through faithful pastors and godly parents who represent Christ.

If a reform be needed to-day in the interest of the Sunday-school, it is not so much in the school itself, as in the pulpit, the pastorate, and the family. When these do their duty, the subordinate work of the Sunday-school must be more successfully performed; and where these agencies co-operate with the Sunday-school, the most glorious results are sure to follow.

Prayer and Teaching.

THERE is a God. He is not a remote or indifferent monarch, but a near, considerate, sympathetic and tender Friend and Father. He does not manifest himself too plainly in direct interpositions in the realm of matter, lest thereby sense be too much fostered and faith repressed. He hides himself, that we, by looking, may cultivate the power of spiritual vision. He hides himself, that we, by eager searching, may acquire spiritual vigor and sensitiveness.

The God who loves us loves to be sought by us, and his word continually reminds his people that

he would be inquired of for the blessing they need and desire.

In the kingdom of grace the man of prayer is the man of power. The calmest man is the man of prayer, for he has committed all things to God, and in all things he seeks God, and, therefore, he is strong because of God, and he is calm because he knows that God will do all things well.

In our work as students and teachers of the word, we must not forget the law of continual prayer. It is said of Matthew Henry that no journey was undertaken, nor any subject or course of sermons entered upon, nor book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercy-seat for direction, assistance, and success. Scott, the commentator, says: "The spirit of continual prayer, mixed with reading, has been my practical help in all things." And from a French writer we take the following statement: "The unction of the Spirit is the great master in the science of teaching and study, and it is by prayer that we become pupils."

Temperance.

TEACH temperance in Sunday-school. Find its fundamental principles in most, if not all of the lessons. Talk it in the class. Talk it from the desk. Sing it to the sound of organ and cornet. Post it in mottoes on the wall. Proclaim it on the blackboard. Practice it and urge your pupils to practice it. If any school in Methodism wants special lessons in temperance your own Church will provide them. If you want tracts on temperance we already publish them, and will be glad to aid you in securing an abundant supply. If you want temperance concert exercises we can find them for you. If you must organize classes or schools into "Temperance Guilds" we have a beautiful plan and service published long ago. Do not let outside publishers surreptitiously crowd into your schools their untrustworthy lesson helps under the cry of "Temperance." Your own Church can do better for you than any body else.

The Summer Assemblies.

IT is with us a growing conviction that the Sunday-school movement in our own Church receives a strong impulse in the right direction by these summer assemblies, and that the "Chautauqua Idea" gives breadth, symmetry and effectiveness to the cause of religious and biblical education, and that it is helping to solve these three important problems: 1. How to bring Sunday-school forces to bear upon the pupils seven full days in the week instead of one hour every seventh day; 2. How to turn to religious account, and make religiously profitable, the secular culture which it is the ambition of the age to promote; and 3. How to create among our people, old and young, a taste for pure literature, by which process alone we can hope to arrest the current of ruinous reading-matter now inundating and imperiling our American homes.

The Church Assembly.

THE "Assembly" idea is bound to grow. It meets a felt want which, in a variety of ways, expresses itself on both sides of the sea. The "Assembly" of the seniors in a Church, and the "Summer Assemblies," have no relation to each other, either in origin or object. We supposed that every body understood this. The "Assembly" in every Church, with Sabbath and occasional week evening meetings, will work wonders in the retention and culture of our young people.

Berean Growth.

OUR Berean System has grown steadily through the years, and was never in better condition than at present. It was never so popular or so widely used. Its best features—all of them—have been deliberately appropriated without acknowledgment by recent and irresponsible publishers, who have undertaken to undersell it in its own legitimate market; but notwithstanding such unworthy and dishonorable attempts, the Methodist Episcopal workers, justly proud of their Sunday-school system and its appliances, have defended and used their own helps, while cultivated and progressive people of other denominations have subscribed for the JOURNAL, COMMENTARY, LEAVES, and LESSON BOOKS of the Berean System because of their scholarship, strength, adaptedness, and simplicity. We rejoice in this success.

A New-Year's Service.

THE January number of the SUNDAY-SCHOOL JOURNAL will contain a "New-Year's Service," to follow the regular lesson on the first Sunday of the new year. The pleas of the angels of "Missions," and "Temperance," "Bible Study," "Benevolence," etc., will be made, and will, we trust, quicken the schools to wider and more vigorous effort.

A Question to Pastors.

IF an undenominational "Bureau of Pulpit Supply" were to be organized, and to offer preachers to churches by the year at from ten to twenty per cent. lower salary than the bishops and annual conferences could supply them, would such churches be warranted in ignoring the appointee of the Bishop and taking instead the cheaper man of their own selection? There is only one answer.

If an undenominational publisher of Sunday-school helps were to offer Bible lessons at a lower price than the Book Concern could supply them, would our Sunday-schools be warranted in ignoring the appointed standard of the Church, and taking, instead, the cheaper publications of the irresponsible house? There is only one answer.

But since our own publications are really cheaper and vastly better than the obtrusive imitations which dishonorably crowd themselves into our schools, and since ours are the original, from which their plans have been taken, is it not wise and proper to rebuke the intruder and supply our teachers and scholars with the best help in the market—published by their own house under the doctrine and authority of their own Church?

If any of our schools are poor let them apply to the Methodist Episcopal "Sunday-school Union" for aid and we will cheerfully grant all the aid we can. But let Methodists stand by their own publications.

Superintendents and teachers who wish other helps to use in connection with their own will do well to add to the SUNDAY-SCHOOL JOURNAL the *Sunday-School Times* of Philadelphia, and the *Sunday-School Teacher* of Chicago—strong, dignified, and meritorious publications, ably edited and catholic spirited.

Our Christmas Service.

WE have prepared a Christmas Service entitled "From Midnight to Noonday." It is four-paged, and costs $2 00 per hundred copies. The following is the plan of it:

A Voice. Describing midnight darkness.

Responses. By two sections of ten voices each. Words from the scripture on darkness and night.

A Song. One verse of "Plunged in a gulf of dark despair."

Five Voices. Describing the dawn and the day.

Responses. By two sections of twenty voices each. Scripture passages on day and morning.

A Song. One verse of "Watchman tell us of the night," etc.

Ten Voices. Describing the glory of noonday.

Responses. By sixteen voices and the whole school. Scripture passages on the new heaven and the new earth, and the glory of the new Jerusalem.

A Song. Four verses of "There is a land never eye hath seen."

Announcement. By the superintendent, introducing the "Christmas Day."

Readings and Singing. Luke 2. 8–14, and hymn, "While shepherds watched their flocks by night." Tune, *Christmas.*

Rendering by voices and school of J. G. Holland's charming poem, "The Beautiful Song."

Address. By pastor, or other person.

Song. "Joy to the world." *Antioch.*

Decorations. Evergreens, flowers, and candles.

Recitation. "Christmas Bells." With prelude and interlude by the ringing of bells.

Closing Service. Responses, Gloria, and Benediction.

Church and Reform Departments.

FOR 1882 we shall call attention from time to time to the several departments of activity which the Sunday-school should look after. These we commit to the following workers:

TEMPERANCE: MRS. S. M. I. HENRY, of Illinois.

MISSIONARY: C. H. FOWLER, D.D., LL.D.

SUNDAY-SCHOOL AND TRACT: J. M. FREEMAN, D.D.

FREEDMEN'S AID: R. S. RUST, D.D.

CHURCH EXTENSION: C. C. M'CABE, D.D.

EDUCATION: D. P. KIDDER, D.D.

WOMAN'S MISSIONARY SOCIETY: MRS. J. F. WILLING.

WOMAN'S HOME MISSIONARY SOCIETY: MRS. R. S. RUST.

SUPERANNUATED PREACHERS: BISHOP WARREN.

Our Holiday Temperance Service.

ON Christmas afternoon or evening, or on some evening of holiday week, a special temperance service may be held. Such service has been prepared by the Editor of the SUNDAY-SCHOOL JOURNAL. It is entitled "The Charmer; the Curse; the Conquest." It is four-paged, and costs $2 00 per hundred copies. The following is the scheme:

A Prelude—of Scripture, song, and prayer.

A Voice—proclaiming the nature, name, and mission of "The Charmer."

A Voice—proclaiming her kingdom and her triumphs.

Responses—superintendent and school. (From Scripture.)

A Report—from the Kingdom of Darkness.

A Plea—from the Kingdom of Grace.

A Plan—from the King.

A Prophecy—of victory.

A Chorus—of praise.

The Teachers' Covenant.

WITH the closing hours of the old year, and the dawn of the new, let teachers say:

"I do solemnly promise to devote myself, with all diligence, to Sunday-school labor. I will endeavor to study the word of God thoroughly and prayerfully; to spend as much time as possible in reading, meditation, and prayer, with special reference to my work; as regularly as possible to attend all the means of grace; to visit my scholars as their temporal or spiritual necessities may require, and to be punctually present at school and all meetings of teachers."

The Temperance Guild.

*A Sunday-School Society Designed to Promote the Interests of Temperance through the Ministries of True Religion.**

I. The Temperance Guild is the name of a new Sunday-school Temperance Society which we have organized, in the hope that its songs, and Scripture service, and pledges, and prayers, and tracts, and words of instruction and warning, may be sanctified by our heavenly Father to the good of old and young, in the promotion of true opinions about temperance, true temperance purposes, temperance habits, and temperance efforts.

II. The *name* of the Temperance Guild will be no ground of objection to it. It is a new name, or rather an old, a very old name, which is, through disuse, almost new again. The word "guild" is from a Saxon word, *gildan*, to pay. In ancient times tradespeople of different classes combined in societies, which they called *guilds*, because each member paid a certain fee. So "guild" came to be the name for a society.

III. The Temperance Guild may be organized in any Sunday-school by the adoption of the following resolutions by a rising vote:

Resolved, 1. That for the promotion of the cause of temperance we do hereby organize ourselves into a "Temperance Guild."

2. That we will abstain from the traffic in and use of every beverage that may intoxicate, including wine and cider; and that we will in every proper way seek to destroy the giant evil of intemperance.

3. That we will hold monthly meetings, at such time and place as may be determined upon by the Executive Board of the guild, with the distinct understanding *that no such meeting shall at any time displace or supersede the regular Bible lessons of our school.*

IV. The Pastor, Superintendent, and Secretary of the Sunday-school adopting the above series of resolutions shall be respectively Pastor, Superintendent, and Secretary of the "guild," and, with two female teachers appointed by the school, shall constitute the "Executive Board," and shall have charge of all matters relating to the society.

V. The meetings of the Temperance Guild may be opened by the use of the "Temperance Service," (published by Sunday-School Department, 805 Broadway,) or such parts of it as the leader shall indicate. Addresses, colloquies, recitations, songs, etc., may be introduced to instruct and arouse our youth, that in the coming struggle between the forces of "rum" and of "humanity" they may rally about the true standard and fight valiantly intelligently, and successfully.

* Organized several years ago.

Two Episcopal Branches.

The "Church of England" has two branches in this country: The *Methodist Episcopal* and the *Protestant Episcopal*. They both came from the old Established Church of England. The first of the two Episcopal Churches organized in America was the *Methodist Episcopal*. It is very much the larger of the two, and very much the more apostolic and active. It has the regular "tactual succession" which the Church of England glories in. All the "power" that came down from remote antiquity through the "touch" of the Bishops, came through Wesley's holy hands to our American Bishops—a claim which, while it amuses a genuine old-fashioned Methodist Episcopalian, puts indignation into the "later fledged" and less apostolic Protestant Episcopal clergyman, who makes "apostolic succession," as he calls it, the essential feature of his sect.

Let us train our youth to prize the antiquity and apostolic character of the *Methodist Episcopal* Church and to remember, while it is the older and larger of the two American Episcopal branches of the Church of England, its success depends not upon the past nor upon the "touch" of "consecrated" men, but upon the present indwelling and effectual working of the Holy Spirit, who alone can set apart and endow men for the work of the Christian ministry.

The Bread of Iodokus.

Iodokus, a servant of the Lord, lived in the second century in Syria. A great famine ravaged the country. To test his servant's purity, the Lord sent his poor to Iodokus to implore his charity.

"A poor man is at the door, steward; he is hungry and asks for bread," was Iodokus' summons to the housekeeper.

"Master, but one loaf remains of all our store."

"Give always," says the abbe; "the Lord will provide—he who feeds the ravens. Divide the loaf into four. Feed the poor man, and there remains a piece for you, and one for me, and one for our faithful dog."

And the steward gave it. Soon another beggar came, hungry, naked, and bare.

"Give him my morsel, good steward; the Lord will provide, who feeds the ravens."

And the steward gave it. And again God sent the poor, forlorn, and given to extremities.

"Give always, good steward, give him your piece; the Lord is good, he will provide."

And the steward gave him his piece.

But the fourth time, starving, sick, and cold, a beggar made his appearance.

"Good steward, give him the dog's piece. Give always, and put your trust in God; he will never forsake us."

And the steward gave the last piece of bread.

Iodokus spent the night wakeful with his God

alone. With the light of morning he saw two boats laden with bread, and fruit and oil and wine, lying in the river on whose banks his cabin stood. On the beach stood planted a white flag, inscribed in gilt letters with these words: "Four times thou hast fed me on thy last loaf. Trust in him who feeds the ravens."

An Old-Time Model Bible School.

1. All present—old and young. Earnest, united. Neh. 8. 1, 2.

2. A suitable place and conveniences. Neh. 8. 1–4.

3. Prepared officers and teachers. Superintendent. Ezra 7. 10. Officers and teachers. Neh. 8. 4, 7, 13. Teachers' meeting. Neh. 8. 13.

4. Plenty of time—"morn till midday." Neh. 8. 3.

5. Ears all attentive—good order. Neh. 8. 3.

6. Reverent, responsive worship and services. Neh. 8. 5, 6.

7. Distinct reading—plain teaching. Neh. 8. 8.

8. Hearts affected—"they all wept." Neh. 8. 9.

CONN.

Influence of Christian Training.

GENERAL DAVIS shot General Nelson in the Galt House at Louisville, September 29, 1862. The *Louisville Journal* of the next morning, in narrating the circumstances, mentioned that General Nelson promptly put from him all the weighty business that would naturally crowd into the expiring moments of a commanding general suddenly cut off, and gave the fifteen or twenty minutes vouchsafed him in this world to the intensest endeavors to prepare for the next. I read the account and was deeply impressed. The funeral was to occur at 3 P. M. At 4 P. M. I was witnessing the procession as it passed along Jefferson-street. Nelson's horse, with boots in stirrups and clothes tied on saddle—especially the empty boots—strikingly represented the suddenness and violence of the general's death. The remains of Nelson had just passed when a young soldier standing near me began to swear awfully. Said he, "Old Billy was a harsh man, but he was most hard on the officers. He knew when a soldier did his duty. He wouldn't run. His men had confidence in him. They knew where old Billy went they were bound to win."

He was so very profane that I was attracted toward him. At length I asked him, "Have you read what the *Louisville Journal* of this morning said of Nelson?" "No," he replied. Then I told him what it said. Still I could scarcely get his attention to the concerns of his soul. Finally I said plainly, "You and I ought to be Christians—ought we not?"

"You are right there."

"Were your parents Christians?"

"Yes, and I never missed Sabbath-school till I was twenty-one, but then father lost his property and we broke up. My father was the Rev. Dr. ——, of Louisville. He was a presiding elder in the Methodist Episcopal Church; and, after the secession, of the Methodist Episcopal Church, South. I had the best of training, and became a Christian, but for five years I have been going down fast. I'm a hard boy. But *I'd rather be a street-scraper* and be a *Christian* than to be *President*."

"Well, you cannot want to be a Christian more than God wants you to be one. You have been a Christian once—come right back to the Saviour and he'll receive you."

"I know you talk it so—I understand all that well enough; but do you *really believe* that Jesus is ready to receive one so guilty as I?"

"Most certainly he is—'Though your sins be as scarlet, they shall be as white as snow'—there can be no doubt about it."

"I will go to Jesus. I will begin prayer to-night. I will seek to become a Christian again, and try to live as a man should."

Christian training had won. Parent, teacher, never be discouraged. J. C. T.

"I's Put a Pebble in dat Bottle."

A home mission teacher of freedmen relates the following: An old colored brother, who had toiled away his energies, and was left with a stiffened, trembling frame, crowned with snow-white hair, was asked how old he was. Brightening up at being noticed and questioned by a white "gemman," he replied:

"Well, sah, I doesn't know how old I is. Dat is, I can't tell ye how many years I have lived as a child. But, bless de Lord, I kin tell ye how old I is as de Lord's chile." Hurrying away into his cabin, he soon came out with a bottle, joyfully rattling something in it, and resumed his happy tone:

"Now, sah, if ye'll jest take and count dem pebbles ye'll see how old I is as de Lord's chile. I was born again jest afore Christmas a long time ago. When de next Christmas come around I jest tho't I would keep account of de years I was agwine to spend in de service of de Lord. I couldn't write none, so I tho't I'd put a pebble in a bottle and put it away, and I tole 'em all in my cabin what dat bottle for, and nobody never tech him! So every Christmas since I was born agin I's put a pebble in dat bottle. And if ye'll jest count 'em, ye'll see how old I is as a Christian. I can't count none, and *disremember* how many there is!" The pebbles were counted, and *fifty-one* of them told of his long life as "de Lord's chile."

The Advent Night.

THIS is the title of Dr. Lowry's beautiful service for Christmas, published by Biglow & Main, 76 East Ninth-street. Price, 5 cents each, or $4 per 100 copies.

Christmas Bells.

CHRISTMAS BELLS, that chime once more,
Toll out the blessed days of yore,
Toll out the hearts that have not died,
Toll out the souls now glorified;
Now chime and ring,
Now ring and sing
One sweet good-will o'er land and tide.

Sweet pealing bells! Loud chiming bells!
Ring out the year's sublime farewells!
Ring out the glad notes ever young,
Breathed for the shepherd's heart and tongue;
Now peal and ring,
Now ring and sing,
The sweet good-will the angels sung.

Glad Christmas bells! Grand Christmas bells!
O'er mount and vale your music swells!
Ye cannot hush your murmurs sweet,
Ye make Creation's song complete;
Ye ring and sing,
Ye sing and ring,
Till Time keeps time with joyful feet.

Dear ancient bells! Old chiming bells!
Old hymns and gloria with them swells!
Go sounding on in every peal
Till memory laughs, and weeps to feel
That when ye ring,
And when ye sing,
Old Time hath many a wound to heal.

Chime, Christmas bells! Sound, Christmas bells!
O'er every land your cadence swells
In tones that never can depart
From him who hath a human heart!
Then ring and sing,
And sing and ring
O'er hill and vale, o'er town and mart.

C.L.S.C.; C.Y.; C.S.T.; L.R.U.

IF our readers want to know about the "At Home Schools" for old and young which these letters represent, send a request to K. F. K., *Plainfield, N. J.*, and they will find out.

At Home.

. . . Said the eminent John Todd: "Depend upon it, if we give up divine authority for it, the Sabbath will go by the board."

. . . The Rev. O. S. Baketel, of the New Hampshire Conference, is giving lectures on "Sights and Insights of Chautauqua," illustrated with sixty stereopticon views.

. . . Dr. Robert Lowry has prepared, and Biglow & Main have published, Christmas Service, No. 4, "The Advent Night." Price, five cents each by mail; $4 per 100 copies.

. . . C. B. Stout, Esq., of New Brunswick, N. J., has prepared, and the American Baptist Publication Society, of Philadelphia, has published, two useful little tracts, entitled respectively, "What the Bible Is," and "Words for Workers."

. . . The St. John's, Brooklyn, E. D., Methodist Episcopal Sunday-School held a special service on Sunday, Sept. 25, 1881. They have at that school what they call an after-service, with fine musical selections, standard hymns, addresses, etc. It is the Assembly idea.

. . . An illustration of the incorrect ideas which some people have concerning scriptural passages came to our notice the other day, when a man in Central Pennsylvania remarked: "'Contentment is great riches if a man be satisfied with what he hath'—the Bible says."

. . . Teachers may meet with indifferent scholars. The rich Bible truths seem to have no sweetness for them. To such the teachers might repeat the words of the discreet queen of Madagascar, who thus advises her subjects about sending their children to school: "And so be all of you diligent, for, although you do not now know the sweetness of knowledge and wisdom, you will discover it when they become yours."

. . . One who superintends, writes thus: "Our minister does not assist nor have any oversight of the Sunday-school work, and we have not had one for years who did." It is strange how short-sighted or indolent some pastors are in respect to Sunday-schools. They are verily guilty of ministerial malfeasance. But perhaps King Log is better than King Stork. An indifferent pastor is bad enough, but a fussy, dictatorial one is worse. The "coming" pastor will feed the lambs.

. . . Some time ago a lady superintendent in Dickinson County, Kansas, wrote: "I often wish we had the laid-aside libraries of Eastern schools. No one knows, who has not worked among children so deprived, how eager they are to get a book or paper." Perhaps if newly-organized schools in needy places would write through their pastor to schools in more favored localities they might secure useful supplies of second-hand books and papers. Many a school in the favored East could become a corporate "patron-saint" to some struggling, worthy school in less opulent places.

. . . To have the position of a teacher does not make you a teacher. You must first inform yourself, and "be filled" with the Spirit that teaches us "all truth," before you can rightly instruct, enlighten, uplift your class. To merely ask the printed questions, or "get up" a little "discussion" on some hazy, non-practical point—this is not to teach, even though you be called teacher. It has been said, "Real mastership may ever be distinguished from mere positional authority. Scholars soon detect the difference. They render spontantous homage to the one, but condemn the other."

. . . A pastor, who is also a superintendent in Sunday-school, says: "Many in Sunday-school labor out of cities, hear no prominent lecturers in some field, attend no assemblies, etc., ofttimes realize little if any but a matter-of-fact routine over the lesson in hand . . . How to reach them, energize, broaden their views and preparations?" Answer: Have local Sunday-school assemblies; develop home talent; hold teachers' meetings; start a normal class and "Chautauqua circle," show by practical illustration the beauty and profit of Bible study; with spirited words, state how grand and useful is the teacher's calling; accept the resignation of those teachers who do not love their work or are not trying to love it. Have the spirit of power and of a sound mind in yourself, and the teachers will catch the inspiration.

The Earnest Teacher.

BY MARY H. NORRIS.

SCHILLER'S conception of the essential element in the intellectual nature of a living writer is embodied in the following selection. We have translated it in order to illustrate, or, rather, define the essential characteristic of a living Sunday-school teacher.

"He to whom nature has given correct taste and ardor of feeling, but denied the creative power of imagination, although he may become a true artist of material nature and catch the impression of her casual appearance, will never be able to understand her spirit. He will have the power to present to us only the objective, and, just on that account, will fail in the representation of that which is personal to us: the spontaneous issue of our imagination, the beneficent action of art, which in its incipiency must develop in freedom. Grave, it is true, but joyless, will be that frame of mind in which such an artist and poet leaves us. Art thus presented, and which we hoped would leave us untrammeled, brings us to a painful realization of a common and narrow reality.

"He who possesses a fancy that is active but devoid of feeling and character will not trouble himself about truth in the abstract. He will but play with superficial material, but seek to surprise through a fanciful and bizarre combination; as his own being is but froth and pretense, so will he entertain only for the moment—failing to either ground or edify our better nature. In his sportiveness, as in the earnestness of the first-mentioned poet, there is no poetry. Fantastic pictures, containing no hint of the ideal, arbitrarily follow one another.

"To imitate nature is not to represent nature. The art of representing the true or real, and that of representing nature, are so slightly separated, that they may, indeed, be called one and the same; art, rather, is only true when it abandons the real and becomes purely ideal. Nature herself is but an idea of the mind, not a perception of sense. She lies under the veil of appearance, but she never appears. Only to the ideal is it lent, or rather, surrendered, to seize upon this spirit of the All and restore it in a bodily form. And although the ideal cannot present this All-spirit to the senses, yet its creative power embodies it to the imagination and makes it truer than any reality and more real than any experience. Hence it must, as a matter of course, be understood that the artist can employ no single element of reality just as he finds it—that his work in all its parts must be ideal, if he would have it represent a whole reality, if he would have it agree with nature."

While above and underlying all inherent qualities of the Sunday-school teacher, in his power to effect permanent good, is the gift of the Spirit and his work through the Spirit, yet, in St. Paul's words, unto some is given, in the beginning, the gift of prophecy or teaching. Accordingly, he who succeeds through the direct influence of the Spirit can congratulate himself that just so much objective power has been given to him. He fulfills his mission as a teacher in doing fair work.

The ideal teacher, however, like Schiller's poet, is born, not made. God prepares him for the teacher's mission from the beginning. As a true poem is only the seal of the poet's vocation, so the baptism of fire is the divine seal of the ideal Sunday-school teacher's vocation. The poet is the poet, though the poem is never written. The teacher is the teacher, though he fails to impart one single truth. But how shall he stand before the great Judge in the final justification or condemnation, if he lay before his kingly gaze the gift unused which was to be "for the healing of the nations!"

Let him who has imagination consecrate it to that most artistic of all work, the grouping into word-pictures of living but disjointed spiritual facts—the leveling of the narrowing and ever narrowing limits of practical earthly wisdom, until, above their projecting shadows, the spiritual is seen, and the real is invested with the Divine beauty in which God has clothed it. Let him whose whole nature is instinct with emotion, passionate that which his imagination grasps, until the young minds under his instruction read a volume from a word and construct a chapter of their own from the texts that have become new to them. No one thought will be a picture of God—all human thoughts cannot be a picture of God. But, when the infinite is mentioned, his lovely majesty need not be rendered bald from a groveling conception of his attributes, or youthful hearts with large spiritual susceptibilities fed with a common but unreal reality.

"Nuisances" Again.

PARENTS were given some very bad advice, I think, in an article in the August JOURNAL, under the title of "Nuisances."

Doing just as parents are there advised to do is one of the principal causes of a small and irregular attendance in country Sunday-schools. I have seen Christian parents here and elsewhere go home from church before Sunday-school because their children did not want to stay. I have tried ineffectually to induce children of Methodist parents to attend Sunday-school, when all the reason they would give for not doing so was they didn't like to. They had been kept at home until they were old enough to understand the "nature and aim" of the Sunday-school, but then they lacked the love for it.

Another evil arising from pursuing this course is that it compels the mother, at least, to stay at home, sometimes for years.

Had I followed such advice I would not have been at church for eight years. I have four children, the oldest not quite eight years, and the youngest a little less than two years, old, consequently I have had all the time during that time one or more of the age when they are considered in that article as "nuisances." My husband being a minister could

not take turns with me in keeping the babies at home.

I have habitually taken my children to church and Sunday-school from the time they were a few weeks old. More than this, I have taught a class the greater part of the time for the last four years, and for the last six months have superintended the school in addition to teaching; yet I think officers and teachers in two schools, at least, will attest the truth of my statement that my little ones have behaved as well as the average child of six or ten years. My little four-year-old girl has been in the infant class for one and a half years and has scarcely missed a Sunday. She has never had the "nature and aim" of the Sunday-school explained to her, but to-day I said to her—What do we go to Sunday-school for? "Lessons—lessons about God," was the reply. Listen to my appeal, O parents! Take your children to church and Sunday-school—take your babies and control them. Then instead of being nuisances at the age designated in that article they will sit docile and teachable in the infant class loving to learn "lessons about God." Besides, my prophecy is, You will never have occasion to complain that your children "don't like to go to Sunday-school." D. B.

Durham, Ill.

"Organizing Success."

Is it possible to solve the ever-recurring problem, "What shall be done to save our youth to the Church?" Much as we may determine that the Sunday-school is no appendage, but a part, of the Church, the stubborn fact remains that annually vast numbers of young people are eliminated from our classes to become the prey of vice, skepticism, and general wrong-doing. The chasm between scholarship in the Sunday-school and discipleship in the Church must be bridged, and means be put into positive process to destroy that senseless theory held by some that little children ought not to make a public profession of Christianity.

We venture this method: Let pastors who are not afraid of extra work institute a *weekly preaching and conversation service* exclusively for children between the ages of seven and fifteen. Let the day and hour be seasonable, say Friday evening, from six to seven o'clock. Use the occasion as a regular Sunday service. Let the whole range of Gospel themes, including doctrines, as God, atonement, faith, holiness, etc.; of duties, as prayer, obedience, seeking God; of Scripture biography, history, parables, and miscellaneous, be expounded in a crisp, common-sense and conversational way. Let the preparation be as thorough as for any sermon, and with studied simplicity. Eschew the story-telling, sensational method of addressing children, and enforce in a chaste, pleasing style the great subjects of Bible inspiration.

Let the meetings be practical. Organize success in conversions and building up of Christian character by the old rule of Jesus, "Go ye and teach" the things which I have commanded you. Rest not, if possible, short of salvation for each and admission into a Church, the latter to be determined according to the wishes of parents.

Is it another department that is needed, as suggested by Bishop Wiley, or the practical operation of the Gospel upon young hearts and consciences before they "emerge into manhood?" Here is a field of opportunity at once delightful and pregnant with golden possibilities. The God-sent religious teacher can now guide the child into the higher ministries of thought and experience; thwart largely the purposes of a corrupt, misleading, and damning literature; correct bad habits; secure the confidence of the formative years; indicate footfalls, and anticipate and circumvent those days of false vision, self-assertion, and estrangement from God, which come to young men and women from sixteen to twenty-five.

Of course, this plan contemplates work, patience, and persistence, and will be *blessed* with many difficulties, but results will justify the experiment!—*Rev. H. Purdoe in the Sunday-School Times.*

Old Sunday-School Journals.

A CORRESPONDENT from Iowa regrets that many readers of the JOURNAL throw its monthly numbers aside, sometimes into the waste-paper basket, and gives his own experience as an illustration of a better way: "Each month I pull off the surplus leaves—those with advertisements—so as to reduce the JOURNAL in size as much as possible. I then paste a piece of writing-paper about two inches square upon the upper left-hand corner, upon which I write the book, chapter, and verses of all the lessons in that JOURNAL. These I file away. I now have ten volumes of the JOURNAL, and they are nearly as good as a commentary."

Little Saint Cyril.

A. D. 253.

VALERIAN'S persecution was the most fierce there had been at all, and it seemed to reach every-where. There was a Roman garrison on the Seine, to watch the savage people who lived on the Rhine; and hither had come a bishop called Dionysius, who converted many of the Gauls in the town named after the tribe of Parisii. Here he was taken by the officers of Valerian, and beheaded on the hill which is still called Mont Martre, or Mount Martyr.

There was a little boy named Cyril, at Cæsarea in Cappadocia, who had learned the faith, and held fast to it, though his heathen father turned him out-of-doors, and all the children in the streets hunted and tormented him. He was brought before the judge, who exhorted him to go home and forget all about the follies he had learned, for his father would receive him, and give him all he had.

"But I have another Father, and a better home," said the child.

Then the judge, with a terrible face, sentenced

him to be burnt alive, and he was led away with his hands bound; but the judge told the officers not to injure him, only to let him be a little hurt and well frightened. Presently they brought back word that he stood firm and brave, shed no tears, and never flinched.

The judge sent for him again. "Boy," he said, "you have seen the fire and the sword; be wise, and go home to your father and his wealth."

"You need not call me back," said Cyril; "your fire and sword are vain. A mansion and treasures are ready for me. Send me quickly to enjoy them."

The judge and the officers thought the poor boy did not know what was coming on him, and had tears of pity in their eyes.

"You would laugh and be glad for me," said Cyril, "if you only knew what a city I am going to live in, and what a hope I have!"

And so gladly the little fellow went to the death, which sent him to the heavenly city he has dwelt in ever since.

Carlyle on Darwinism.

"I HAVE known three generations of the Darwins —grandfather, father, and son—atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend:—'*Omni ex conchis*'—every thing from a clam shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning, but with very little intellect. Ah, it is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and the deeper its meaning becomes, 'What is the chief end of man? To glorify God and to enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

"WHAT will it matter? naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how or why,
If I but reach him by and by."

A Child's Definition.

C. A. H., a correspondent from Iowa, reports a little infant class of little girls to which he was teaching a lesson on the miracles of Egypt. He says: "I asked the question, 'Who can tell me what a miracle is?' I really did not expect an answer, and was casting about in my own mind for a definition that little children could comprehend, when a bright little girl came to my relief by saying, 'It is something that God does that man cannot do.'"

Opening and Closing Services for the Fourth Quarter of 1881.

OPENING SERVICE.

I. SILENCE.
II. RESPONSIVE SENTENCES. [John 15. 1-10.]
SUPT. I am the true vine, and my Father is the husbandman.
SCHOOL. Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.
SUPT. Now ye are clean through the word which I have spoken unto you.
SCHOOL. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
SUPT. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
SCHOOL. If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
SUPT. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
SCHOOL. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
SUPT. As the Father hath loved me, so have I loved you: continue ye in my love.
SCHOOL. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
III. SINGING.
IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.
V. PRAYER, followed by the LORD'S PRAYER in concert.
VI. READING SCRIPTURE LESSON.
VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON.*
VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES. [Heb. 13. 20, 21.]
SUPT. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight,
SCHOOL. Through Jesus Christ; to whom be glory for ever and ever. Amen.
III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE PENTATEUCH.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1452.] LESSON X. BALAAM; or, The Double-minded Man. [Dec. 4.

GENERAL STATEMENT.

The host of Israel has marched successfully around the mountains of Edom, has triumphed over the arms of the Ammonites, has overrun the broad table-lands of Bashan, and now menaces the land of Moab south of the Jabbok. In terror the king of Moab sends for the prophet of Mesopotamia, Balaam, whose renown has reached the shores of the Red Sea. He would match supernatural gifts against divine power, and launch against Moses' army the curse of Balaam. Won by the gifts of the king, the prophet stands among the seven altar-fires on the heights, and gazes down upon the tents of Israel upon the plain. But the voice of prophecy within him cannot be controlled, his tongue becomes the unwilling instrument of God's power, and curses are turned to blessings on his lips. He foretells the conquest of Moab, the triumph of God's people, and sees rising afar the star of Jacob, whose rays shall shine around the earth.

Num. 24. 10-19.

[*Memory verses* 17-19.]

10 **And Ba'lak's anger was kindled against Ba'laam, and he smote his hands together: and Ba'lak said unto Ba'laam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.**

Ezek. 21. 14, 17: Thou therefore, son of man, prophesy, and smite *thine* hands together. I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said *it*.

11 **Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the LORD hath kept thee back from honor.**

12 **And Ba'laam said unto Ba'lak, Spake I not also to thy messengers which thou sentest unto me, saying,**

13 **If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, *to do either* good or bad of mine own mind; *but* what the LORD saith, that will I speak.**

Num. 22. 18: And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Jude 11: Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

14 **And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.**

15 **And he took up his parable, and said, Balaam the son of Beor had said, and the man whose eyes are open hath said:**

16 **He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:**

17 **I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Ja'cob, and a Scepter shall rise out of Is'ra-el, and shall smite the corners of Mo'ab, and destroy all the children of Sheth.**

Job 19. 25-27: For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin

Explanatory and Practical.

Verse 10. Balak's anger. Balak was the king of Moab, within whose boundaries the Israelites were encamped. He had for the third time heard Balaam bless Israel, though sent for expressly that he might curse them, and hence his anger. **Smote his hands.** Expressive of violent rage. **I called thee to curse mine enemies.** He had heard of the supernatural powers possessed by Balaam, but knew not that Balaam's blessings and curses were effective only as they uttered God's will. **These three times.** See chaps. 23. and 24. 1-9. (1) *How many are like Balak, more desirous for their own plans than for the plans of God!*

11. Flee thou to thy place. Balaam's home was in Mesopotamia, five hundred miles distant from the land of Moab. **I thought to promote thee.** Balak evidently believed that Balaam's strange conduct was due to perverseness or desire for larger gifts, and scoffed at the idea that a divine power controlled his utterances. (2) *Conscientious scruples are often despised and ridiculed by the people of the world.* **The Lord hath kept thee back.** Balaam's compulsory obedience to God brought him only loss in this life, and no profit in the life to come; but had it been hearty and free, he would have gained in God's service more than he lost in Balak's. (3) *In all our sacrifices for Christ there is a hundred-fold recompense.*

12. And Balaam said. The peculiar endowments and mixed character of Balaam have given rise to much controversy. He seems to have been a true prophet, though outside God's ancient people, and to have risen to great distinction from the fulfillment of his predictions. Num. 22. 6. But with clear understanding of truth and duty, he was possessed with love of money and ambition for honor: hence he undertook to debase his prophetic office into a means of gain. (Notice Elisha's refusal to profit by the healing of Naaman, and the parallel between the attempts of Gehazi and Balaam. 2 Kings 5.) His standard was high, but his conduct was immeasurably below it; and he undertook to deceive his own conscience and to tamper with God's will. He is well represented in the GOLDEN TEXT as "the double-minded man." After his failure to satisfy Balak with his prophecies, he appears to have given counsel which led to the iniquities of Baal-peor. See Num. 25. 1-18; 31. 16; Rev. 2. 14. He was slain by the Israelites after the conquest of Moab. (4) *See how tampering with temptation is sure to lead men into the vilest sin.* (5) *He who begins half-hearted in God's service ends whole-hearted in Satan's.* **Spake I not.** See chap. 22. 18.

13. If Balak would give. This seems noble, yet in reality was but the declaration of that which to Balaam was an unwelcome fact. **I cannot.** Rightly did he say "I cannot," instead of "I will not;" for it was not his own choice, but the overmastering spirit of prophecy that controlled him. His powers were God's gift, and could only be used in the way of God's will. **Of mine own mind.** "Out of my own heart." The soothsayers and magicians may have spoken "out of their own hearts," but the true prophet can only declare God's purposes. Balaam is, perhaps, entitled to the credit of being sincere and honest, unwilling to utter words which would have no divine power to bring them to pass.

14. I go unto my people. This was doubtless his intention, but for some reason he remained near Moab, and soon afterward was there slain by the Israelites. Chap. 31. 8. **Advertise thee.** Advise, or instruct. **What this people, etc.** What were to be the relations of Moab and Israel in the coming centuries. **In the latter days.** "In the afterhood of days," an expression referring indefinitely to time in the future. Here it may point to the Christian as well as the Jewish dispensation, down to the end of time.

15, 16. He took up his parable. Began to prophesy, in a mysterious strain. The prophecy extends through verse 24, and is divided into four parts, of which only the first is included in our lesson. **Balaam the son of Beor hath said.** Beginning with this clause, the prophecy is in poetical form. **Whose eyes are open.** Opened in inward vision to see what is hidden from others. (6) *He who reads the Bible can have far wider vision than an ancient prophet.* **Saw the vision of the Almighty.** Saw what only the Almighty could reveal. **Falling.... but having his eyes open.** The words "into a trance," are not in the original. The prophetic influence was so powerful as to cause him to fall upon the earth. Dr. S. Clarke suggests that "the faithful prophets of the Lord do not appear to have been subject to these violent illapses."

17. I shall see. A better translation is, "I see him, though he be not now:

worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. Matt. 16. 27: The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matt. 26. 64: Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. 2. 2: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

18 **And E'dom shall be a possession, Seir also shall be a possession for his enemies; and Is'ra-el shall do valiantly.**

19 **Out of Ja'cob shall come he that shall have dominion, and shall destroy him that remaineth of the city.**

I behold him, though he be not nigh." **Him.** The Star, the Scepter, the Prince of Israel, who was to be the conqueror of Moab and of all the surrounding lands. **A Star out of Jacob.** There is both a primary and a secondary prediction here. The earlier reference is to David, by whom the Moabites, Edomites, and other nations were conquered, but beyond this is a distinct prophecy of the coming Messiah. So at least was this understood by the Jews before Jesus was born. It is significant that fourteen centuries after this prophecy, the "wise men" from Balaam's land were led by a "star in the East" to the manger at Bethlehem. (7) *Christ is the rising star that shines upon a darkened world.* **Smite the corners of Moab.** "The two sides of Moab" literally. **Destroy....children of Sheth.** The word Sheth means "tumult," and the sentence should read "destroy all the sons of tumult," that is, the warriors of Moab, famed for their fierceness. It refers to the subjugation of Moab by Israel, and further to the general destruction of the old kingdoms in the coming of Christ and the spread of the Gospel.

18, 19. Edom... Seir. Both referring to the people descended from Esau: one being their name, the other the name of the mountain range where they lived. Edom was conquered in the reign of David, but regained its independence after Solomon's death. **Out of Jacob....he that shall have dominion.** Christ the great conqueror of the world, whose religion now controls the leading nations of the earth. **Destroy him that remaineth.** Shall not only overcome his enemies in the field, but pursue them to their strongholds and there destroy them. (8) *Every opposer of Christ on earth shall surely come to naught.*

HOME READINGS.

M. Balaam's last prophecy. Num. 24. 10–19.
Tu. Balak's last message to Balaam. Num. 22. 1–20.
W. Balaam's journey. Num. 22. 21–41.
Th. Balaam's first prophecy. Num. 23. 1–12.
F. Balaam's second prophecy. Num. 23. 13–30.
S. Balaam's third prophecy. Num. 24. 1–9.
S. The way of Balaam. 2 Pet. 2. 1–6.

GOLDEN TEXT.

A double-minded man is unstable in all his ways. Jas. 1. 8.

LESSON HYMN. L. M.

Hymnal. No. 685.

O Lord, thy heavenly grace impart,
And fix my frail, inconstant heart;
Henceforth my chief desire shall be
To dedicate myself to thee.

Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And wheresoe'er my lot may be,
Still shall my spirit cleave to thee.

Renouncing every worldly thing,
And safe beneath thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

TIME.—B. C. 1452, a few months after the events of the last lesson.

PLACE. The land of Moab, east of Jordan and the Dead Sea.

CONNECTING LINKS.—1. The conquest of the Amorites and of Bashan. Num. 21. 11–35. 2. The encampment on the plains of Moab. Num. 22. 1–3. 3. Balak sends for Balaam. Num. 22. 2–41. 4. The curses turned into blessings. Num. 23. 1–24. 9.

DOCTRINAL SUGGESTION—Prophetic inspiration.

QUESTIONS FOR SENIOR STUDENTS.

1. The King's Prophet, v. 10, 11.
To what period in the history does the story of Balaam belong?
Who was Balaam, and where was his home?
What is the difference between a prophet and a soothsayer?
To which of these classes did Balaam belong?
What traits of character did he show?
How did he illustrate the GOLDEN TEXT?
How were his prophecies controlled?
Why was Balak angry with him?
Was his anger just?
How did Balaam answer him?
Did his answer show a conscientious principle?
What desire did Balaam utter? Num. 23. 10.
What was the real desire of Balaam? 2 Pet. 2. 15.

2. The Lord's Prophecy, v. 12–19.
Of what did Balaam forewarn Balak?
What did he say concerning himself?
How does this express the state of one inspired?
What was Balaam's prediction concerning Israel and the Moabites?
Under whom was this partly fulfilled? 2 Sam. 8. 2.
How was this a prophecy of Christ? Matt. 2. 2.
What was its complete fulfillment?
What were the predictions concerning other nations?
How are these fulfilled under the Gospel dispensation?

Practical Teachings.

What does this lesson present—1. As warnings concerning character? 2. As elements of the divine character? 3. As promises of Gospel power?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King's Prophet, v. 10, 11.
What king is here named, and where did he reign? Num. 22. 4.
Who was his prophet?
In what sense was he King Balak's prophet? Num. 22. 5–7.
For what purpose had he come?
Why was the king angry with him?
How did he show his anger?
What character is named in the GOLDEN TEXT?
How did this character apply to Balaam? [ANS. He wanted to serve God, yet obtain Balak's honor and money.]
What is said about him in 2 Pet. 2. 15? [Read carefully his history in Num. 22, 23, and 24, and see how "unstable" and fickle was his character.]
What was his end? Num. 31. 8.

2. The Lord's Prophecy, v. 12–19.
How did Balaam answer Balak?
When had Balaam said this before? Num. 22. 18.
Did this show that Balaam was obedient in heart to God's will?
What did it show?
What did Balaam prophesy in v. 17?
To whom did this prophecy refer?
When would the prophet see him? Rev. 1. 7.
What is said in Job 19. 25–27?
What star is here meant? (See Matt. 2. 2; Rev. 22. 16.)
What were Balaam's predictions concerning the conquests of Israel?
In whom are all those prophecies fulfilled? Dan. 7. 13, 14.
Whose kingdom is here meant?
May we belong to this kingdom?

Teachings of the Lesson.

Where in this lesson do we learn—1. That the double-minded are apt to fall? 2. That man cannot resist God's power? 3. That Christ shall conquer all his foes?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The King's Prophet, v. 10, 11.
Who was Balaam? **A prophet.**
What is a prophet? **One who can tell what is to happen.**
Who alone can give this power? **God.**
Who sent for Balaam? **Balak, the king of Moab.**
For what did he send for him? **To come and curse the Israelites.**
What did he wish Balaam to do? **To speak the words of God against them.**
What did Balaam tell him? **That he could only speak the words God gave him.**
Did he go to Balak? **He did.**
Why did he go? **Because he hoped to get Balak's money.**
What did he show? **The spirit of selfishness.**
What else did he show? **That he was not fully on God's side.**
What is said in the GOLDEN TEXT?
What did he do when he came to Balak? **He blessed Israel, instead of cursing.**
Why did he do this? **Because God compelled him.**

2. The Lord's Prophecy, v. 12–19.
What did Balaam tell Balak? **What Israel should do to his people.**
What was this? **That Israel should conquer the Moabites.**
What else did he say? **"A Star shall rise out of Jacob."**
To whom did this point? **To Jesus, who was born King of the Jews.**
How long before Christ came did Balaam tell this? **Many hundred years.**

Words with Little People.

1. Be always on the Lord's side. 2. Be fully on the Lord's side. 3. Don't be led astray from God by selfish desires. 4. Always do, and always say, what God commands.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Balaam? **A prophet of Mesopotamia.**

2. Who sent for him? **Balak, the king of Moab.**

3. What did he wish Balaam to do? **To curse Israel.**

4. What did God compel Balaam to do? **To bless Israel.**

5. What did he foretell? **The triumph of God's people.**

THE CHURCH CATECHISM.

VI. GOD'S LAW.

Duties to God and Man.

98. *What is our Saviour's summary of God's commandments?* He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."—Matt. 22. 37–40.

99. *How does our Saviour explain the commandments?* He teaches that they not only forbid sin in act, but in thought."—Matt. 5. 21, 22, 27, 28.

100. *What is our Lord's precept, commonly called the golden rule?* "Whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7. 12.

101. *Can any man be saved by keeping the law?* No: "By the deeds of the law shall no flesh be justified."—Rom. 3. 20.

102. *What, then, is the use of the law?* It serves to show men their need of Christ; "For by the law is the knowledge of sin."—Rom. 3. 20; Gal. 3. 19.

103. *Are all Christians under obligation to keep the law?* Yes; they are "not without law to God, but under the law to Christ."—1 Cor. 9. 21.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ as Seen by Balaam.

I. A COMING CHRIST.
I shall see him, but not now. v. 17.
"Every eye shall see him." Rev. 1. 7.

II. A GLORIOUS CHRIST.
A Star out of Jacob. v. 17.
"I am the light of the world." John 8. 12.

III. A PRINCELY CHRIST.
A scepter shall rise out of Israel. v. 17.
"Where is he....born king of the Jews?" Matt. 2. 2.

IV. A CONQUERING CHRIST.
Smite the corners of Moab. v. 17.
"I....will draw all men unto me." John 12. 32.

V. A RULING CHRIST.
Shall come he that shall have dominion. v. 19.
"The Son of man....on the right hand of power." Mark 14. 62.

VI. A DESTROYING CHRIST.
Shall destroy him that remaineth. v. 19.
"The wrath of the Lamb." Rev. 6. 16, 17.

ADDITIONAL PRACTICAL LESSONS.

Lessons from Balaam's History.

1. That God reveals himself and his will outside the bounds of his visible Church. v. 16.

2. That one who has clear spiritual perceptions may yet be controlled by base motives.

3. That it is impossible to unite the service of God with the ambition for worldly honor and greed for worldly gain. v. 10.

4. That it is useless to attempt either to change or to thwart the divine plans. v. 13.

5. That the course of those who tamper with conscience is downward and deadly.

6. That great endowments without fidelity to God only cause greater responsibility and deeper ruin.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A BRIGHT sun and a blue sky in the morning do not always insure a fine day. In a short time the heavens may be overcast, and every thing may seem to point to rain. But the clouds may pass away again, leaving all apparently as serene as before. This, however, will hardly satisfy us, if we are at all anxious to have fine weather. We know too well that the threatening signs may return as swiftly as they had vanished. There are some days on which cloud and sunshine so often and so quickly alternate, that it is hard to say how the strife will end, and which will eventually prove victorious.

The picture given us in Scripture of Balaam strongly resembles such a changing and uncertain sky. Flashes of bright sunshine, and dark, threatening clouds succeed one another in the short closing period of his life which is set before us, a life apparently cut short in its prime.

In the first glimpse we get of him he appears as a servant of Jehovah. To the proposal made to him by the messengers of Balak he returns no answer of his own. "I will bring you word again, as the Lord shall speak to me," is his reply. He

speaks neither bad nor good, until the word has been put into his mouth. And as soon as the Lord's will is made known he acts accordingly, and the messengers are dismissed. The temptation to evil has been firmly and distinctly rejected.

But the temptation is not limited to a single attack. It is soon renewed, and again Balaam appears as the faithful servant, whom nothing can induce to swerve from his integrity: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." But even as he speaks, a cloud has arisen to dim the brightness of his attitude. Underneath the grand profession of his speech, a wish was beginning to take possession of his heart, a wish that the honors and rewards that lay so temptingly in prospect might yet be won. And so, instead of a prompt dismissal, the messengers are bidden to remain for the night. The sky is rapidly darkening.

In the night another word from God comes to the man, a word that shall try and prove him, whether he will take his own way or not. He interprets it according to the wish of his heart, waits not for the messengers to call him, but rises, prepares himself, and sets out, hoping, we must suppose, that permission to curse Israel might be in the end awarded him; for of what use his journey else? Then follows the threefold warning given by means of the ass, but Balaam in self-will heeds it not. The clouds are in the ascendant.

Suddenly the scene changes. The sight of, and the rebuke from, the angel of the Lord, calls forth a confession of sin, and an offer to reverse the step he had taken. The sky brightens, and the prophet meets Balak with the assurance that he can speak nothing but what the Lord shall put into his mouth. Three times over he pours forth, in a wonderful stream of inspired utterance, blessing upon Israel. And, were it not for his readiness to accede as far as possible, to the wishes of Balak, (chap. 23. 13, 14, 27, 28,) there would be nothing to dim the brightness. Its fullest and most glowing point is reached in the passage appointed for this lesson. We see Balaam about to depart from Moab without any of the honors and emoluments he had been promised, having excited against himself the lively indignation of the king. Vers. 12, 13. To the angry reproaches of Balak he calmly replies that this issue was to have been expected, and that it was in accordance with his answer when the messengers were sent to him. Vers. 14, 15. And then, before setting out home, he predicts the downfall of Moab, and the future glories of the Messiah and king of Israel. Were this all that is told us in Scripture we might conclude that Balaam had come victorious out of the temptation, and finished his career as a loyal servant of Jehovah.

But it is not so. Once more the sky is darkened; and with a thicker darkness than we have yet seen. In spite of all his grand professions, in spite of his wonderful revelations and his devout wishes, Balaam is found at last among the enemies of the people of God. He has made his choice once for all. He is no longer the tempted; he has become the tempter, (Rev. 3. 14,) bringing trouble upon Israel, and destruction upon the people he was trying to serve. And, shortly after, we find his career closed by death, a death terrible and hopeless. Chap. 31. 7, 8. The day ends in tempest and ruin.

This picture is full of solemn warning. Every human being is endowed with what Horace Bushnell has called a "capacity for religion," which may be developed or stunted according to circumstances; while at the same time we all possess a nature which inclines to this world and the things of this world. Where young people have been brought up by earnest and pious parents, or have come under good influences, the better part of their nature grows and strengthens, and they may even become, to outward appearance, distinctly religious. They seem to stand among the servants of God, and certainly would claim to be classed as such. The sky looks bright; but is it to be trusted? We cannot tell.

The boy, or the girl, goes out into life. Temptation soon arises. At first it is promptly and indignantly repelled. But it quickly reappears, in more attractive guise than ever, and with larger promises. A slight swerve from the path of uprightness and honesty, a slight conformity to worldly practices, a freer mingling with those who fear not God, is suggested, and the benefits to accrue from it are painted in lively colors. And perhaps while the lips are uttering a "No," the imagination has already begun to disport itself in the prospect offered. Then there is a hesitation, and a search to discover whether, after all, this thing is inconsistent with the profession of a Christian. People discover that Solomon says, "Be not righteous overmuch," (Eccl. 7. 16;) that Paul recognizes the folly and inexpediency of attempting to go altogether "out of the world," (1 Cor. 5. 10;) that our Lord himself bade us "judge not." Matt. 7. 1. And they immediately begin to interpret these Scriptures according to their own desires; making, for example, Rom. 14. to mean that "if you don't see any harm in a thing, there's no harm in it at all," and that, therefore, such worldly pleasures as you can persuade yourself are right, are so in very deed for you. And so the once clear sky becomes overcast. One becomes immersed in gayety, another in worldly philosophy, another in ungodly companionship, and another in transactions which will not bear the daylight.

Then, perhaps, a sudden call from God startles the straying ones, shows them their error, and makes them confess their sins. And his gracious restraining hand may keep them back for a time from further wanderings and more hopeless entanglements. Their sky may seem to recover its early brightness. Again they feel the beauty of religion, and have some desire to cast in their lot with the people of God. How will the matter end? We cannot tell. It is a dangerous thing to hover about upon the borders of the kingdom of God, casting now and then a

glance at its upward paths with the far-off glory beyond, and now and then turning back and surveying the world which lies about the gazer, its brilliant sights ready to dazzle him, its sweet incense ready to intoxicate him, its subtle snares waiting to entrap him. Balaam succumbed to the danger. After having the most blessed and glorious visions revealed to him he turned back to the world's enticements, and went on to his ruin. Do our young people think themselves wiser and stronger than he?

Let us endeavor to lay it upon them, that no mere religiousness, whether of temperament or of education, is sufficient. What is wanted is the *decided choice* for God, a choice such as that of Moses when he forsook Egypt. For such a choice is a laying of the hand by faith in the hand of God, to be led henceforth as *he* shall please. And in such a choice there is safety; for, weak and wavering as the soul may be in itself, it has then the power of God to protect, to stablish, and to strengthen it. Silly and foolish as it may be, God is pledged to keep the soul that commits itself to him. Balaam desired such keeping in his death: he would fain have died "the death of the righteous," but the guidance of his life he wished to keep in his own hands. Beware of this double mind. The single mind desires both to live and to die "unto the Lord," (Rom. 14. 8,) and to such,

"Or in living, or in dying,
All must be well!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Relate the connecting incidents of the journey of Israel....Draw a map, showing the place of the Israelites' encampment, and the surrounding nations....The events of Balaam's history: home; call; journey; altars; cursing turned to blessing, etc....Balaam's power—was he diviner or prophet?....The good and the evil in Balaam's character—show the traits in contrast. On one side: 1.) His sincerity and honesty; 2.) His obedience to God's will; 3.) His enlightened views. On the other: 1.) His spirit of compromise; 2.) His perverseness; 3.) His selfish desires; 4.) His perversion of spiritual gifts to worldly gain....The import of Balaam's prophecy....Christ as here predicted.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 1618, 1620, 1622, 3243. Vol. II. 9832, 9837, 8141. POETICAL: Vol. I. 913, 2808. Vol. II. 3148. FREEMAN'S HAND-BOOK: Smiting the hands, 577.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Ye cannot serve God and mammon.*

The lesson story teaches this practical truth, which cannot be too early impressed upon our children. The plain truth that Christian life means separation from the world—an actual giving up of one's way to walk in God's way—should be taught to the littlest child. "But can little ones understand such hard sayings?" may be asked. This is truth that only becomes hard to be received as the world finds a place in the heart. "Babes" receive it gladly. At all events, it is God's truth, and we must teach it simply and reverently.

Tell how the Israelites on their way to Canaan had defeated two mighty kings. Why were they able to do this? God fought with them! Now they were in sight of the promised land, on the plains of Moab, and the king of this country was in great trouble and fear. He was afraid of their God, and he thought he might frighten them by bringing a prophet to curse them. Balaam was not an Israelite, but he knew the true God, though he loved something else better, as we shall see. He knew God with his head, but not with his heart.

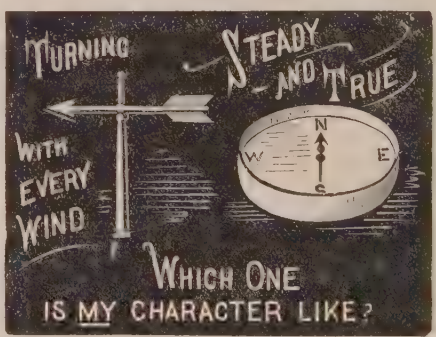
Tell how Balak offered him gold if he would curse Israel, and Balaam at first said "No," but afterward went, though he told Balak that he could only say what God told him to say. Tell the result of the prophecy, and draw out children's ideas about Balaam. Wherein was he wrong? Illustrate by cut. On one side of the scales was the kingdom of God—his truth, power, and love; on the other the kingdom of this world—riches, power, glory.

Explain "mammon" and "serve," teaching that if we love God we must love him most of all, and must not love the things of this world—dress, money, flattery, any thing that can turn our best love away from God.

What should Balaam have done? Listened only to God; he should have done right, and then God would have been pleased. He is pleased with us only when we give him our whole heart.

Blackboard.

BY J. B. PHIPPS, ESQ.



One of the teachings of to-day's lesson is "concerning character." The idea of the illustration presented is to contrast a vacillating character, represented by the weather vane, with a steady character, as illustrated by the compass. Genuine Christian character shows no double dealings, and it is as true as the needle to the pole. Every boy and girl should cultivate nobleness of character. Be true to the right; whether it be a great deed or a small one, the character depends on there being no shadow of turning from the right.

You may not be great,
But you can be good;
You may not be famous,
But you can be faithful;
You may not be talented,
But you can be true—

And it is better to be good and faithful and true, rather than alone to be great and famous and talented.

B. C. 1451.] LESSON XI. LAST DAYS OF MOSES; or, Numbered Days. [Dec. 11.

GENERAL STATEMENT.

The long years of wandering are at an end, and the tents of Israel are now spread upon the plain of Jordan, in full sight of the hills of the Promised Land. In all the host there stand but three who were grown to manhood when Israel passed out of Egypt through the sundered sea: Joshua the warrior, Caleb the courageous believer, and Moses the man of God, whose sixscore years have not dulled the fire of his eye nor abated the strength of his arm. The great leader, lawgiver, poet, prophet, rehearses in the ears of his people that law which shall soon be a swift witness against them, sings his swan-song of faith and praise, and utters his farewell. Alone he takes his journey up the steep mountain sides, followed by the gaze of Israel until through their tears they can see him no more. He stands at last upon the summit, and looks out upon the landscape which his eyes can see, but his feet may not enter. Below him the Jordan winds its way over cascade and rapid down to the Dead Sea, an image of his own life, soon to end in perfect rest. Beyond the barrier of the hills, parted by many a ravine, he sees the uplands of Judah, the vales of Ephraim, the ridges of Galilee. Perhaps, with kindling glance of prophecy, he beheld on Moriah the temple-walls and on Olivet the ascending Son. Satisfied with the prospect, he lay down upon the mount to die, and was borne by angel hands to an unknown sepulcher.

Deut. 32. 44-52.

[*Memory Verses*, 46, 47.]

44 And Mo'ses came and spake all the words of this song in the ears of the people, he and Ho-she'a the son of Nun.

45 And Mo'ses made an end of speaking all these words to all Is'ra-el:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jor'dan to possess it.

Rom. 10. 5: Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Lev. 18. 5: Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. Prov. 4. 22: They *are* life unto those that find them, and health to all their flesh.

48 And the LORD spake unto Mo'ses that selfsame day, saying,

49 Get thee up into this mountain Ab'a-rim, *unto* mount Ne'bo, which *is* in the land of Mo'ab, that *is* over against Jer'i-cho, and behold the land of Ca'naan, which I gave unto the children of Is'ra-el for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people: as Aa'ron thy brother died in mount Hor, and was gathered unto his people;

Num. 27. 12, 13: And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. Num. 20. 25, 28: Take Aaron and Eleazar his son, and bring them up unto mount Hor: and Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. Num. 33. 38: And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

51 Because ye trespassed against me among the children of Is'ra-el at the waters of Mer'i-bah-Ka'-desh, in the wilderness of Zin;

Explanatory and Practical.

Verse 44. And Moses came. Before the assembled people in their camp on the plain between the river Jordan and the mountains of Moab, near the northern end of the Dead Sea. **Spake....this song.** The song is given in the previous verses of the chapter. It is sometimes called "The Rock." It was a song reciting the mercies of God to the people, and warning them of the results of disobedience. **In the ears of the people.** It was probably taught to the people, that it might ever keep them reminded of God's law. (1) *The songs of a people have great influence in shaping its character.* Said an old writer, "Let me make the songs of a people, and I care not who makes its laws." **He and Hoshea.** Joshua, called also Jehoshua, and in the New Testament, (Heb. 4. 8,) *Jesus*, which is the same name. His original name Hoshea, "salvation," was changed by Moses to Joshua, "God's salvation," when he was sent out as one of the twelve spies. He was forty years younger than Moses; was next in authority to him during the period of the wandering; led the Israelites in battle at Rephidim; and was appointed by God as Moses' successor. He may have aided in the composition of the song, but more probably in teaching it to the people.

45, 46. Made an end. The book of Deuteronomy is mainly occupied with this repetition and summary of the law which Moses gave to the Israelites just at the close of their journey and of his own life. **Set your hearts.** That is, they were to love the law as well as remember it. (2) *The law which is held in the heart will be obeyed more faithfully than that held in the memory only.* **Testify.** Declare. **Command your children.** Not for one generation only, but during all the generations of their history, was this law required to be taught to their children. (3) *Parents must not only set good examples, but also instill good principles in the hearts of their children.*

47. It is not a vain thing. The keeping of God's law was not to be regarded as an unimportant matter, but as that upon which the very life of the nation depended. **It is your life.** Law is the basis of all national and social life, and God's law is of far greater importance than man's. So true is this declaration of Moses that the law of the Pentateuch is now recognized as the germ of all law in all civilized lands. **Prolong your days.** It is true of both individuals and nations that reverence for God and obedience to his law tend to long life. Lawlessness leads to anarchy, and to destruction of both political and family life. (4) *Every worthy life must have a noble law as its authority.*

48, 49. That selfsame day. The day when his farewell song was sung. **This mountain Abarim....mount Nebo.** Abarim, meaning "beyond," (that is, "beyond Jordan,") was the general name of the Moabite mountains, which rise abruptly on the east of Jordan, and extend northward as far as the brook Jabbok, and southward along the shore of the Dead Sea. They are higher than the hills on the west of Jordan. Nebo was the name of the prominent ridge which Moses ascended, and Pisgah was the peak at its summit. The precise locality cannot now be identified, but it was not far from the northern end of the Dead Sea. **Over against Jericho.** At that time the largest city in the Jordan valley, six miles from the Dead Sea. It was called the "city of palm-trees," and was the key to the land. Its capture is related in Josh. 6. **Behold the land.** From the summit of the cliffs of Moab a good view may be obtained of nearly all Palestine. On the north would rise Mount Hermon, on the eastern horizon might be seen the plains of Philistia and Sharon, Mount Carmel, and the Mediterranean shore, while near by the Jordan winds through its valley, and drops into the Dead Sea. Prominent features in the landscape would be Gerizim, Moriah, and the hills around Hebron. **Which I give.** (5) *God's people are ever to remember that their possessions are God's gift.*

50, 51. Die in the mount. Not every man thus receives warning of his end, and few men are able to bear it so well. (6) *He who has walked with God in life fears not to meet God in death.* **As Aaron.** Aaron's death had taken place some months before, soon after the Israelites entered the land of Edom. (See Lesson X.) **Ye trespassed.** See Num. 20. At Kadesh the Israelites, on the borders of the promised land, showed a rebellious and distrustful spirit, like their fathers forty years before. Moses, commanded to *speak* to the rock, *smote* it in a wrathful manner to bring forth the waters for the host. **Meribah-Kadesh.** Probably Ain Oadis, south of Palestine. **Sanctified me not.** The sin of Moses was in saying, "Must *we* bring you waters," etc., taking honor to himself, instead of giving it to God. (7) *Even the oldest of God's saints is in danger from temptation.* The wrong act of Moses showed: 1.) Anger; 2.) Self-confidence; 3.) Diso-

because ye sanctified me not in the midst of the children of Is'ra-el.

52 **Yet thou shalt see the land before** *thee;* **but thou shalt not go thither unto the land which I give the children of Is'ra-el.**

bedience of God; 4.) Distrust. Num. 20. 12. (8) *Sin never stands alone, but has other sins linked with it.*

52. Thou shalt see the land. From the ridge east of Jericho the outlines and prominent features of nearly all Palestine may be seen. **Shalt not go thither.** (9) *Greatness of position in God's kingdom does not afford leniency of judgment, but rather severity.* Many Israelites entered into Canaan who were far more guilty than Moses.

HOME READINGS.

M. The last days of Moses. Deut. 32. 44–52.
Tu. The sin of Moses. Num. 20. 1–13.
W. The commands of Moses. Deut. 7. 1–20.
Th. The last charge of Moses. Deut. 31. 1–14.
F. The song of Moses. Deut. 32. 1–14.
S. The blessing of Moses. Deut. 33. 12–29.
S. The death of Moses. Deut. 34. 1–12.

GOLDEN TEXT.

So teach us to number our days, that we may apply our hearts unto wisdom. Psa. 60. 12.

LESSON HYMN. L. M.

Hymnal, No. 132.

A thousand ages, in their flight,
With thee are as a fleeting day;
Past, present, future, to thy sight
At once their various scenes display.

But our brief life's a shadowy dream,
A passing thought, that soon is o'er,
That fades with morning's earliest beam,
And fills the musing mind no more.

To us, O Lord, the wisdom give
Each passing moment so to spend,
That we at length with thee may live
Where life and bliss shall never end.

TIME.—B. C. 1451.

PLACES.—The camp of Israel in the plains of Moab, opposite Jericho; and Mount Nebo, near the northeastern shores of the Dead Sea.

CONNECTING LINKS.—1. The iniquity of Israel with the Moabites. Num. 25. 2. The vengeance upon Midian. Num. 31. 3. The inheritance of the two tribes and a half. Num. 32. 4. The last words of Moses. Deut. 32. 1–43.

DOCTRINAL SUGGESTION.—God's requirement of obedience.

QUESTIONS FOR SENIOR STUDENTS.

1. Last Words, v. 44–47.
How old was Moses at this time? Deut. 31. 2.
What were the periods of his life?
Where was he at this time?
What was the subject of his song?
Who was associated with Moses in its delivery?
By what other name is he known? Exod. 33. 11.
With what events had he been associated? Exod. 17. 13; Num. 14. 6, 30.
What was the last charge of Moses?
What did he call upon the Israelites to do for their children?
Why is the instruction of the young in God's word important?
In what respect is God's law our life?
How does it tend to length of days?
What are the teachings of the GOLDEN TEXT?

2. Last Hours, v. 48–52.
What command did God give to Moses?
Where was this mountain located?
What privilege was Moses permitted to enjoy?
What event was he warned as then to happen?
Why was he not permitted to enter the land of promise?
What sin had he committed? Num. 20. 10, 11.
Why was this one act visited with such a penalty?
What did Moses see from the mountain? Deut. 34. 1–3.
What was the end of Moses? Deut. 34. 5.
What was his physical condition at the time of his death? Deut. 34. 7.
When did Moses appear once more? Matt. 17. 3.
What were some of the traits in Moses' character?

Practical Teachings.

What is here taught—1. Concerning the importance of God's law? 2. Concerning the high demands of God's law? 3. Concerning the privilege of God's servants?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Last Words, v. 44–47.
What song is here referred to?
When was it delivered, and to whom?
Who was with Moses in giving it?
By what other name is "Hoshea" known? Exod. 33. 11.
What did Joshua do after the death of Moses? Deut. 34. 9.
What command did Moses give to the people?
In what respect is the law our life? Lev. 18. 5.
What land is here referred to?
What is the promise and the command in Deut. 8. 1?
What is the exhortation of the GOLDEN TEXT?

2. Last Hours, v. 48–52.
When did God speak to Moses?
How old was he at this time? Deut. 34. 7.
What did God command him to do?
Where was this mountain?
By what other name was it called? Deut. 34. 1.
What did Moses see from this mountain? Deut. 34. 1–3.
For what other purpose was Moses to ascend the mountain?
What happened to him there? Deut. 34. 5.
What is the warning of Deut. 32. 29?
Why was not Moses permitted to enter the land of promise?
What was the sin of Moses? Num. 20. 8–12.
What is said of the character and greatness of Moses in Deut. 34. 10.
Wherein is our privilege greater than his? Matt. 11. 11.
Where was Moses buried? Deut. 34. 6.
When was Moses seen again on the earth? Matt. 17. 3.

Teachings of the Lesson.

Where does this lesson teach—1. That obedience to God gives long life? 2. That one sin causes the loss of great blessings? 3. That God calls his saints home to heaven?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Last Words, v. 44–47.
How old was Moses at this time? **A hundred and twenty years.**
How long had he led the Israelites? **Forty years.**
Where did he lead them? **To the borders of Canaan.**
What did he then do? **He told the people all the law of God.**
What did he tell them to do? **To keep God's law with all their hearts.**
What did he say about the law? **"It is your life."**
What did this mean? **That they would have life in obeying God.**
What else did Moses do? **He sang a song to the people.**
About what was his song? **About God's mercy to the people.**

2. Last Hours, v. 48–52.
What did God tell Moses to do? **To go up Mount Nebo.**
By what other name was this mountain called? **Mount Pisgah.**
What was he to do upon the mountain? **He was to look upon the land of promise.**
What, then, was to take place? **He should die in the mount.**
Why could he not go into the land of Canaan? **Because he had once disobeyed God.**
How did he disobey God? **By angry words and wrong acts.**

What did this show? **That no sin is small in God's sight.**
What is said in the GOLDEN TEXT?
What is the true wisdom? **To know God and serve him.**

Words with Little People.

1. Study to know all God's law. 2. Try earnestly to keep God's law. 3. Remember that our sin may lead to sad results. 4. Seek the true wisdom in serving God.

THE LESSON CATECHISM.

[For the entire school.]

1. How far did Moses lead the children of Israel? **To the border of Canaan.**

2. Why could he not enter the land? **Because he had sinned.**

3. What was he permitted to do? **To look upon the promised land.**

4. From what place did he look upon the land? **From Mount Nebo or Pisgah.**

5. What was the end of Moses? **He died in the mount.**

6. What was his age? **One hundred and twenty years.**

THE CHURCH CATECHISM.

VII. OF DEATH, JUDGMENT, AND ETERNITY.

104. *Do we remain long in this world?* No; life is short and uncertain, and we all must die.—Job 14. 10.

105. *Is it not a fearful thing to die?* It is to all but true Christians.

106. *Why should not true Christians fear to die?* Because the sting of death is removed, and they know that they shall go to heaven.

107. *How long will the bodies of men lie in the grave?* Until the last day, when Christ shall come to raise the dead for judgment.

108. *Will all the dead be raised?* "There shall be a resurrection of the dead, both of the just and unjust."—Acts 24. 15; John 5. 28, 29.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The End of a Noble Life.

I. HIS SONG.
Spake all the words of this song. v. 44.
"Teaching....in psalms and hymns." Col. 3. 16.

II. HIS COMMAND.
1. *Set your hearts unto all the words.* v. 46.
"Thy law *is* within my heart." Psa. 40. 8.
2. *Command your children....to do.* v. 46.
"He will command his children." Gen. 18. 19.

III. HIS TESTIMONY.
It is your life. v. 47.
"Doeth these things....live by them." Rom. 10. 5.

IV. HIS PRIVILEGE.
Behold the land of Canaan. v. 49.
"Having seen them afar off." Heb. 11. 13.

V. HIS DEFECT.
Ye trespassed against me. v. 51.
"He is a jealous God." Josh. 24. 19.

VI. HIS DEATH.
Die in the mount. v. 50.
"In Adam all die." 1 Cor. 15. 22.

ADDITIONAL PRACTICAL LESSONS.

Thoughts on the End of Moses' Life.

1. The end of Moses' life shows us how high are the divine standards of character.

2. It shows that even the greatest saints may fall short of perfection.

3. It shows that God does not overlook the faults of those even whom he loves the most.

4. It shows that God rewards and honors those who serve him faithfully.

5. It shows that God's people need have no fear of dying.

6. It shows that the complete success denied on earth may be enjoyed in heaven.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

WHEN Crœsus, king of Lydia, demanded of the philosopher Solon whether the latter did not esteem him a happy man, he obtained only this answer: That no man can be called happy before his death. The reply, though made by one in whom the light of revelation had never dawned, is worth remembering. It is true that the word of God points out to us a happiness, sure and stable, which may be ours now and forever. But the only test whereby men may judge whether it has been obtained, is the life, and not until life is ended can its whole course be fairly reviewed. How will the happiness wear? How will the choice turn out? How will the path end? These are the testing questions.

Some months ago we considered the choice made by Moses, when comparatively, for the days in which he lived, a young man. To-day we come to the end of his career, the issue of his choice, and we have to notice what that choice brought him, and whether he is to be esteemed a truly happy man.

Look first at his life. How has it been passed since that choice was made? Forty years of it were spent in obscure monotony, and the remaining forty in hard work, diversified by many cares, many distresses, many sorrows. His leadership of the Israelites was not a mere splendid position with great opportunities for distinguishing himself. It was an office arduous, harassing, and (as men speak) thankless, to the last degree. Murmur after murmur, reproach after reproach, rebellion after rebellion, rose up against him. Now his own life is in danger, now he sees his nation on the brink of ruin through their own folly, and for nearly thirty-eight long years he has to see put off the goal of his earthly desires. But how does that leadership end? In complete success. He has brought to the very borders of Canaan a people strong and vigorous, a people full of hope and of faith, a people who are ready to enter upon the inheritance so long destined

for them. Already the first fruits have been secured, and the rich pastures of Gilead and Bashan with their boundary of wooded hills, are in possession of the victorious Israelites. Moses has done the work which God gave him to do, and upon which his heart was set.

Such an issue is a triumphant one even in the eyes of the world. Success goes a long way in justifying a man's choice to his fellow men. And when this success is not merely the making of a name for himself, but consists in benefits conferred upon others, all the more noble instincts of humanity are on his side, and men are willing to acknowledge that that which they at first considered a losing game, was, in fact, well worth playing, since it has ended so triumphantly.

It is not every one who is called to live a life like Moses. Not every servant of God has such a checkered path to tread, such a stupendous work to undertake, and such a brilliant success to crown his course. But in every grade of life, and in every sphere, the successful man will be he who has made his choice for God. It does not follow that his earthly business will be sure to prosper. God has not promised that. But it does follow that in the cause on which his heart is set, in the work he cares most about, he shall succeed, if only he be faithful. "Delight thyself in the Lord, and he shall give thee the desires of thine heart." This is as true of thousands of obscure and unknown Christians as it was of Moses.

Look, secondly, at his death. Is there not a sadness about this? Does it not contradict what we have just been saying? Did he not die with the wish of his heart—entrance into the promised land—unfulfilled? There is, indeed, a sadness, but it is not connected with the choice of Moses; it is connected only with his sin. It is the linking of his death with that grievous scene at Kadesh which throws, for a moment, a shadow over the picture of his last hours. For a while the shadow was over his life, while he earnestly prayed that he might go over Jordan, and see "that goodly mountain and Lebanon." But it passed away, and he speaks of the matter with calm submission.

Only a view of the land from Pisgah's top was granted him. And we might, perhaps, imagine that the sight of this long-desired heritage of his people, in all its beauty, would make death on its very threshold the more mournful to him. But not thus did the Lord answer his servant's prayer. To the man whose soul was wrapped up in the good of his nation, the sight of the inheritance they were about to receive would be a joy to brighten his last hour. Have we ever doubted the sincerity with which Epaminondas at the battle of Mantinea, and Wolfe at Quebec, when in the very arms of death, breathed out their gladness that victory was on the side of their country? We recognize in them the true spirit of the patriot, and do not hesitate to pronounce them happy. Yet among all patriots Moses stands pre-eminent.

Further, was not the very sting of death, namely, the fact of its being a chastisement for sin, turned into sweetness for him? The Lord had expressly assured him that it was *for Israel's sake* that his punishment could not be remitted. Chap. 1. 37; 3. 26; Psa. 106. 32. He bore it for his own sin, yet not altogether for that, but for the sake of those whose welfare he never hesitated to place before his own. And, knowing that their approach to the land meant the approach of his own departure, he yet went gladly forward, content to lose his life if they might win Canaan. Comp. Mark 10. 32.

And if the sight seen from Pisgah did inspire a moment's regretful longing, quickly was that regret turned into joy and triumph. What were the hills and valleys, and brooks, and groves of Canaan, to the glories which broke upon his happy spirit when he "died at the word of the Lord?" Truly he could then see how surpassingly fair was the "better country." "A land that I will show thee," said a dying saint, "not like that little piece of Canaan!" Was not Moses' prayer (like that of Paul, 2 Cor. 12. 8, 9) answered by something higher and better than he had asked?

And look at his burial. It is thought a great honor for royalty to be present at a man's funeral. How, then, was Moses honored when *God buried him!*

To all of us death is the penalty of sin. But to the Christian the sting of death is taken away. He is not only blessed himself, but his departure may be a means of blessing to others. And it is written of each believer, "Precious in the sight of the Lord is the death of his saints."

Now look at what comes after death. Of what can the world tell us? It can tell of *fame.* The statesman thinks how he will "go down to posterity." The warrior counts upon his future renown. The poet hopes for the praise of coming generations. But whose fame is like that of Moses? The name of the king of Egypt, from whose court he fled when that final choice was made, is not known with certainty, while that of the fugitive is familiar even to little children. And the world can tell of *posthumous influence*, of a man's life and works still bearing fruit when he has long passed away. Judged by this test how high does Moses stand! For many hundreds of years Israel was governed by the laws he established. In a fuller degree, perhaps, than any other Old Testament prophet, he "prepared the way of the Lord." Luke 24. 27; John 5. 46. His name appears in the list of faithful men whose life and death are held up for our imitation. Heb. 11.

But there is one thing after death, and that the most important of all, of which the world has nothing to tell—the *condition* of those who have passed away. The grave, the memory, the fame of the man are trifles compared with this. The world hopes for, and dreams of, future happiness. But it can do no more. But concerning those who have given up the world and chosen the service of God, we know surely that being "absent from the body," they are "present with the Lord;" and we know

that in their risen and glorified bodies they who suffered with him "shall reign with him." 2 Tim. 2. 12. And of Moses' condition we get a wonderful glimpse. A thousand years after that view from Pisgah was shown him, his feet actually trod the soil of the Holy Land. He stands, "in glory," upon snow-covered Hermon, and is recognized by the three disciples privileged to behold the Lord's transfiguration. Has he reached the summit of all his desires? Not yet. The "decease" of his Redeemer has yet to be accomplished. He is looking for Christ's resurrection, for his ascension, and, *even now*, he looks for the coming of his kingdom, and all the untold blessedness of the ages of eternity. That last hour on Pisgah was to him the end of all sorrow, and the beginning of all glory. Well might Balaam exclaim, "Let me die the death of the righteous, and let my last end be like his!"

But the wish profited Balaam nothing. He who would die such a death as Moses, he who would resign his spirit into the arms of a loving Father, he who would be a blessing both in his decease and in his after influence, he who would inherit the things which God hath prepared for them that love him, must make Moses' choice. He must *now* accept the "reproach of Christ," trusting to his death alone for pardon and acceptance, taking up his cross, and following him.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Retrace the line of events and connecting incidents. ....Notice time, place, and circumstances....The closing events of Moses' life: 1.) The repetition of the law; 2.) The song; 3.) The last commands; 4.) The ascent; 5.) The view of the land; 6.) The death....The sin of Moses, its nature and character....Estimate of the character of Moses....The influence of Moses in history....Have Mrs. C. F. Alexander's poem, "The Burial of Moses," read to class, or to the school.... Wherein we may be like Moses....What this lesson teaches us concerning God....Moses on the mount with Christ....ILLUSTRATION. The monument of Charles Wesley has this inscription, "God buries his workmen, but carries on his work."

References. FOSTER'S PROSE: Vol. I. 1303, 1356, 1365. Vol. II. 7793, 7807, 7832, 7834. POETICAL: Vol. I. 715. Vol. II. 3783, 3787, 3790.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Death the Way to Life.*

Talk about the sunset, and tell that when day ends on our side of the earth, it is just beginning on the other side. And so, when the sun of life goes out on this side of the grave, it rises on the other side to all God's dear children. Ought we, then, to feel that death is a sad and gloomy thing? No, for God has made it the way into endless life if we love and follow him.

Briefly review the life of Moses. Make three spaces on the board, with the figures forty in each, explaining that these may stand for the three periods of Moses' life. Draw from class as much as possible about the life in each of these periods. Speak of the easy, pleasant life of the first forty years. In a king's house, beloved by the king's daughter, why was he not happy? Show that it was unselfish love of his brethren which led him out of this life.

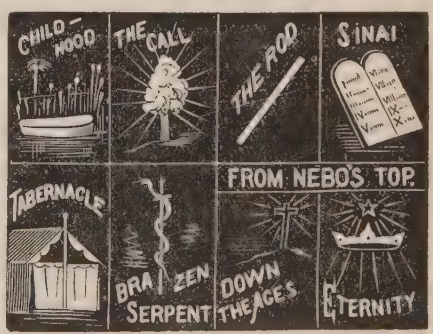
Could the desert life of forty years have been a pleasant one? Talk about the life of a shepherd, and show that while Moses gave up much, he gained much in companionship with God. God is pleased to come and talk with us, and make us his dear companions, when we are obeying his voice, and doing his will, and not trying to please ourselves.

What great honor did God give to Moses in the last years of his life? He made him a leader of his people out of bondage into the promised land. Recall some of the events, and see if the children think that during this time Moses was trying to please himself. Whom did he try to please? Why should we try to please God? Tell of the end of this great and good life—how God sent him into a mountain to die, and he was buried there by God's own hand. God did not let him enter Canaan, which would have given great joy to Moses, but he took him into the heavenly Canaan, which was better.

Moses was not used to having his own way; he loved God's way better, and so, no doubt, he was quite satisfied to shut his eyes on earth without having seen the fair land of Canaan toward which he had been so many long years journeying.

Blackboard.

BY J. B. PHIPPS, ESQ.



This blackboard drawing represents a review of the life of Moses. It is what he might have seen from Nebo's top, as he looked back over the wonderful events of his life. The lesson can be made of practical benefit by having selected scholars, or classes, review the event designated by each symbol. For example: First is the ark in the waters of the Nile, representing the childhood of Moses. Let the event of his childhood be described. Second is the burning bush. Third is the rod, and with this symbol may be brought out all the events wherein the rod was used to show forth the power of God. When the cross is reached the looking backward ceases, and the prophecy of Moses in regard to Christ may be told. He is looking far off to the land of promise, and sees with the eye of a prophet. Lastly is the crown, seen from Nebo's top, to last through all eternity, given unto the faithful servant. "So teach us to number our days."

HOME READINGS.

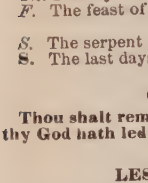
M. The gifts and the tabernacle. Exod. 35. 25–35; 40. 1–16.
Tu. The offerings. Lev. 1. 1–14; 7. 11–18.
W. Nadab and Abihu. Lev. 10. 1–11.
Th. The day of atonement. Lev. 16. 16–30.
F. The feast of tabernacles and the jubilee. Lev. 23. 33–44; 25. 8–17.
S. The serpent and Balaam. Num. 21. 1–9; 24. 10–19.
S. The last days of Moses. Deut. 32. 44–52.

GOLDEN TEXT.

Thou shalt remember all the way which the Lord thy God hath led thee. Deut. 8. 2.

LESSON HYMN. C. M.

Hymnal, No. 964.



O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure.

A thousand ages, in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. State the TOPICAL TITLES and GOLDEN TEXTS of the lessons for the quarter.

II. State and explain the DOCTRINAL SUGGESTIONS of the quarter.

III. Give some account of the form, furniture, and construction of the TABERNACLE IN THE WILDERNESS.

IV. State and explain the purpose of the various kinds of OFFERINGS named in these lessons.

V. Give some account of the DAY OF ATONEMENT and its services.

VI. State and explain the TEXTS named in these lessons.

VII. Give some account of the EVENTS and PERSONS in the closing period of the wandering.

VIII. Show in how many places of the lessons CHRIST is foreshadowed.

IX. State what DUTIES are enforced in the lessons of this quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the TOPICAL TITLES, GOLDEN TEXTS, and OUTLINES of the lessons for the past quarter.

II. Give the answers to the LESSON CATECHISM of each lesson.

III. Give account of the following EVENTS in Israelite history:—

1. The building of the tabernacle.
2. The death of Aaron's sons.
3. The fiery serpents.
4. The prophecy of Balaam.
5. The last days of Moses.

IV. Give account of the following INSTITUTIONS of Israelite religion:—

1. The tabernacle: its divisions and its furniture.

2. The burnt-offering: what was offered, and in what manner.

3. The peace-offering: how it was given, and for what purpose.

4. The day of atonement: what was done, and what it showed.

5. The feast of tabernacles: how it was kept, and what it celebrated.

6. The year of jubilee: how often it was kept; in what way.

V. State the following PRACTICAL TEACHINGS:—

1. How liberality was shown in the building of the tabernacle.

2. How consecration to God was shown in the burnt-offering.

3. How the holiness of God was shown in the death of two priests.

4. How the taking away of sin was shown on the day of atonement.

5. How thanksgiving to God was shown in the feast of tabernacles.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Repeat the GOLDEN TEXTS for the quarter.

1. God loveth—	**7. Bless thee—**
2. Then a—	**8. Blessed is—**
3. So Christ—	**9. And as—**
4. Offer unto—	**10. A double—**
5. Ye shall—	**11. So teach—**
6. We also—	

II. Repeat the TINY TEXTS for the quarter.

1. Give, and—	**7. Forget not—**
2. The Lord—	**8. I will—**
3. Thou delightest—	**9. Believe in—**
4. O give—	**10. Buy thee—**
5. I am—	**11. With long—**
6. He bare—	

III. Fill the blanks in this QUARTERLY LESSON STORY.

Lesson 1.—When the....was to be built, all the people gave.... The women....cloth, the men gave...., and those who could work gave their....to God's house.

Lesson 2.—The tabernacle had....rooms, the.... place, and the....of holies. In the holy place was the ...., the...., and the.... In the holy of holies was the ....of the covenant.

Lesson 3.—The burnt-offering was given at the.... The man who gave it laid his hands upon its...., and it was then....and burned upon the....

Lesson 4.—The peace-offering was divided into.... parts, one for the...., one to be....upon the altar, and one to be eaten by the one who gave it.

Lesson 5.—Nadab and Abihu, two....sons of...., were....for offering incense with....different from what God had commanded.

Lesson 6.—On the day of atonement two....were brought: one was killed, and his blood....in the....; the other was sent away into the....

Lesson 7.—The feast of tabernacles lasted....for which time the people carried....of trees, and lived in ...., to remember the time when they lived in the....

Lesson 8.—The year of jubilee came once in....years. Then every....became free, all land which had been ....was....back, and all the people....from work.

Lesson 9.—When the people complained, God sent fiery....which caused many to....They cried for help, and God told Moses to make a....of....and put it on a...., and that those who looked at it would....

Lesson 10.—Balaam was a...., whom Balak called to curse...., but God made him....instead.

Lesson 11.—When the Israelites were about to go into...., Moses told them the words of...., and then went up Mount...., from which he saw the....and then....

IV. Learn the answers to these QUESTIONS.

1. How are we here taught to give to God's cause? **Willingly.**
2. What does the tabernacle teach us about God? **That God is holy.**
3. What does the burnt-offering teach us? **That God expects our best for his service.**
4. What does the peace-offering show? **That we may have peace with God.**
5. What did the fate of Nadab and Abihu show? **That God expects a careful worship.**
6. What was shown on the day of atonement? **How sin is taken away.**
7. What do we learn from the feast of tabernacles? **To praise God for his mercies.**

8. What is taught by the year of jubilee? **That God owns all things.**

9. What do we learn from the serpent in the wilderness? **To look to Christ for salvation.**

10. What does the story of Balaam tell us? **To be decided in serving God.**

11. What is shown by the end of Moses' life? **How God takes his servants home to heaven.**

12. What is the GOLDEN TEXT for the quarter?

THE CHURCH CATECHISM.

VII. OF DEATH, JUDGMENT, AND ETERNITY.

109. *Will all men be judged at the last day?* "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5. 10.

110. *What sentence will Christ pronounce on the wicked?* "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25. 41.

111. *What will he say to the righteous?* "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25. 34.

112. *What will then take place?* The world shall be destroyed by fire; and the wicked shall go away into everlasting punishment, but the righteous into life eternal.—Matt. 25. 46; 2 Pet. 3. 10.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

Blackboard.

BY J. B. PHIPPS, ESQ.

Our last lesson closed on Nebo's top. From such an elevation, on this the last Sabbath but one of the year, it is appropriate to let the review look back over 1881. The superintendent may in his own judgment conduct such exercises as seem best, but let the occasion be one of heart-searching. Teachers, are your scholars all saved in Christ? What have you been doing this year? Superintendents, have you pointed to the cross during all these months? How many conversions have there been under your administration? Scholars, have you let the time go idly by?

CHRISTMAS LESSON.

THE BABE AND THE KING; or, Jesus in Prophecy. **December 25.**

GENERAL STATEMENT.

From the days of Moses we pass to those of Isaiah, eight centuries before Christ. The prophet looks down through years of blood and sorrow to a time when the Prince of Peace shall appear. Passing over the intervening ages, he describes the king and his kingdom as though already present, a king of mighty power, of wise rule, of gentle and quiet sway. In him the throne of David is to reassert its rightful scepter, and judge the nations with equity. The fulfillment came when the star rose and the angels' song was heard over the manger of Bethlehem, and the child-Christ came to proclaim "peace on earth, good-will to men."

Isa. 9. 6, 7.

[*Memory verses*, 6, 7.]

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

John 4. 22: Salvation is of the Jews. Rom. 9. 5: Whose *are* the fathers, and of whom as concerning the flesh Christ *came*. Luke 2. 11: Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Matt. 28. 18: Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Judges 13. 17, 18: Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* secret? [*margin*, Wonderful.] Titus 2. 13: The great God and our Saviour Jesus Christ. Matt. 1. 23: His name Emmanuel; which being interpreted, is, God with us. Rev. 1. 8: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

7 **Of the increase of** *his* **government and peace** *there shall be* **no end, upon the throne of Da'vid,**

Explanatory and Practical.

Verse 6. Unto us. For our benefit. (1) *The coming of Christ was not for the glory of heavenly beings, but for the benefit of men.* **A child is born.** A prediction that the great Messiah-king should come to the world by ordinary human birth. "The Ancient of Days becomes the Infant of a span long."—*M. Henry.* (2) *The humanity of Christ is as important to us as his divinity.* **A son is given.** Christ came pre-eminently as the gift of God. **The government shall be upon his shoulder.** In Oriental lands the emblem of rule was often a wand or scepter upon the shoulder of the monarch: so this represents Christ as bearing rule over Israel, the Church of God. **His name shall be called Wonderful.** "The proper idea of the word is *miraculous*."—*Hengstenberg.* The whole life and history of Christ were supernatural, and beyond the lines of ordinary humanity. (3) *None but a wonderful Saviour could accomplish so wonderful a salvation.* **Counselor.** Not connected with the word *wonderful*, but a separate title of Christ. He is the only counselor and adviser who can speak to men with infallible wisdom and absolute authority. (4) *In all emergencies, each disciple may go to Christ for counsel.* **The mighty God.** A title which shows that this expected Messiah, though a man, was to be something more than a man, even "God manifest in the flesh." **Everlasting Father.** This expression may be used in the Hebrew sense, by which the words "father of eternity," mean simply eternal, pointing to the unending power of Christ; or it may refer to Jesus as the "father of his Church," of whom the whole family in heaven and earth is named. **The Prince of Peace.** Another Hebraism, meaning "the peaceful prince;" that is, a prince whose reign subdues and unites warring elements, and brings men into friendly relations. So over the manger angels sang "peace on earth." True, wars have not ceased with Christ's advent, yet in proportion as his power becomes more real over the hearts of men, wars grow less frequent, and men grow more peace-loving. (5) *Other great kings are known by their wars; Christ's reign brings peace to men.*

7. Of the increase of his government. The kingdom of Christ began with a small band of disciples, but has increased until it now embraces followers in all lands; and its progress shall go forward while a heart remains untouched by grace. **And peace.... no end.** That is, the reign of Christ shall be one of unlimited peace. Christ brings, 1.) National peace, between nations. 2.) Social peace, between man and man. 3.) Divine peace, reconciliation with God. 4.) Spiritual peace, in the hearts of men. **Upon the**

and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

Isa. 22. 22: The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut: and he shall shut, and none shall open. Luke 1. 32, 33: He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 1 Cor. 15. 25: He must reign, till he hath put all enemies under his feet.

throne of David. Christ's throne was to be like David's throne. 1.) In the fact that he was David's descendant. 2.) In its lowly origin. 3.) In its divine choice and appointment. 4.) In its progress and power. The reign of David was the golden age of prosperity toward which every Israelite looked back, and of which he fondly hoped for a return. **To establish it with judgment and justice.** These two words are of similar meaning, and point to a rule founded upon justice and righteousness, not upon mere might. (6) *Let us ever remember that our King rules the world rightly, wisely, and in love, however mysterious his dealings may appear.* **From henceforth.** That is, from the time when the accomplishment of the prophecy was to begin, which the preceding verses show to have been the beginning of Christ's preaching in Galilee. See verses 1, 2, and Matt. 4. 15, 16. **The zeal of the Lord.** By this is meant God's intense desire for the accomplishment of his purpose to save mankind. **Lord of hosts.** "Jehovah of armies," a term often used, expressive of God's power to control all things. **Will perform.** For the fulfillment of this prophecy, and the coming in of Christ's kingdom, there is not only the warrant of God's word, but the certainty that it is his royal pleasure, a promise which he delights to fulfill. (7) *God is willing and eager to save a world which he loves.*

HOME READINGS.

M. The babe and the king. Isa. 9. 6, 7.
Tu. Jacob's prophecy of Christ. Gen. 49. 8–18.
W. Moses' prophecy of Christ. Deut. 18. 15–22.
Th. David's prophecy of Christ. Psa. 2. 1–12.
F. Isaiah's prophecy of Christ. Isa. 40. 1–11.
S. Daniel's prophecy of Christ. Dan. 9. 20–27.
S. The birth of Christ. Luke 2. 8–20.

GOLDEN TEXT.

Of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth. John 1. 45.

LESSON HYMN. C. M.

Hymnal, No. 185.

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy beloved name.

TIME, etc.—This prophecy was written by Isaiah, who lived about 700 years before Christ.

DOCTRINAL SUGGESTION—The kingdom of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The King, v. 6.

At what time, and by whom, was this prophecy given?
Who is herein foretold?
What aspect of Christ in his humanity is here presented?
How is Phil. 2. 7 here illustrated?
How is his humility shown to us?
What prediction is here given as to Christ's royalty?
How is the prediction fulfilled? Rev. 19. 16.
In what respect is Christ the Counselor?
What is the declaration of Christ's divinity?
How is his divine nature shown?
What is here meant by the expression "everlasting Father?"
What is said in John 1. 1 concerning Christ?
How is he the Prince of Peace?
What was the song of the angels concerning Christ? Luke 2. 14.

2. The Kingdom, v. 7.

Upon whose throne is the Saviour promised to reign?
How is he the Son of David?
What is said concerning the progress of his rule?
How has this been fulfilled?
What is said concerning the justice of his government?
How is this illustrated by Rev. 15. 3?
How long does his kingdom endure?
Whose power is pledged for the fulfillment of this prophecy?

Practical Teachings.

What is here taught—1. Concerning Christ's humanity? 2. Concerning Christ's royalty? 3. Concerning Christ's righteousness?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King, v. 6.

What king is here spoken of? [GOLDEN TEXT.]
How long before Christ's birth was this prophecy given? [ANS. About seven hundred years.]
What is the first statement here made about Christ?
When and where was this prophecy fulfilled? Matt. 2. 1.
What was to be upon "the shoulder" of Christ?
What does this show concerning Christ? Rev. 17. 14.
What should his name be called?
Wherein was Jesus Christ wonderful? Phil. 2. 9, 10.
What sentence here declares that Christ is God?
What is here meant by "the everlasting Father?"
How is this explained by Col. 1. 17?
How is Christ the Prince of peace? Luke 2. 14.

2. The Kingdom, v. 7.

What is said of the growth of Christ's government?
Upon whose throne was Christ to reign?
Why is Jesus called the Son of David? Matt. 1. 1.
With what is Christ's kingdom established?
How is this predicted in Isa. 32. 1, 2?
What is the assurance that these promises shall be performed?
Why should we seek to belong to Christ's kingdom?
How may we become members of his kingdom?

Teachings of the Lesson.

Where does this lesson teach—1. That Christ is a king? 2. That Christ's kingdom is eternal? 3. That Christ's kingdom is righteous?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The King, v. 8.

What king is here spoken of? [GOLDEN TEXT.]
How long before he came was this written? **Seven hundred years.**
What does the prophet say about his birth? **"Unto us a child is born."**
Where was the child Jesus born? **At Bethlehem, in Judea.**
What does he say about his power? **That he should be a King.**
Where is Christ's kingdom? **In the hearts of those who love him.**
By what name is he here called? **"His name shall be called Wonderful."**
How is Christ wonderful? **In his power and in his love.**
What next is he called? **"Counselor."**
What does this mean? **One who speaks wise words.**
What is Christ also called? **"The mighty God, The everlasting Father."**
Why is he here called "Father?" **Because he is the Father of his Church.**
What else is he called? **"The Prince of Peace."**
Why is he so named? **Because he brings peace to men.**

2. The Kingdom, v. 7.

What is first said of Christ's kingdom? **That it is a growing kingdom.**
What is next said of Christ's kingdom? **That it is a peaceful kingdom.**
What else is said of Christ's kingdom? **It is a just and right rule.**
Who will establish this kingdom? **The Lord God, by his own power.**

How may we belong to this kingdom? **By giving our hearts to Christ.**

Words with Little People.

1. Remember that Christ is a King. 2. Let him rule over your heart. 3. Try to lead others into his kingdom. 4. Help to make his kingdom over all the world.

THE LESSON CATECHISM.

[For the entire school.]

1. How is Christ promised in this lesson? **As a king.**
2. By what name is he called? **By the name Wonderful.**
3. What is said concerning the length of his reign? **His government shall have no end.**
4. With what shall Christ rule? **With justice and judgment.**

THE CHURCH CATECHISM.

[Review Questions 1-112.]

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ the King.

I. A HUMAN KING.
Unto us a child is born. v. 6.
"Jesus....made a little lower than the angels." Heb. 1. 9.

II. A DIVINE KING.
The mighty God. v. 6.
"The Word was God." John 1. 1.

III. A WISE KING.
Counselor. v. 6.
"In whom....treasures of wisdom." Col. 2. 3.

IV. A PEACEFUL KING.
The Prince of Peace. v. 6.
"On earth peace....good will." Luke 2. 14.

V. A POWERFUL KING.
Increase of his government....no end. v. 7.
"Reign over the house of Jacob forever." Luke 1. 33.

VI. AN IMPARTIAL KING.
With judgment and with justice. v. 7.
"The scepter....a right scepter." Psa. 45. 6.

ADDITIONAL PRACTICAL LESSONS.

The Kingdom of Christ.

1. Christ's kingdom is one long expected, foreseen, and predicted. v. 6.
2. Christ's kingdom is of supernatural and miraculous origin and appointment. v. 6.
3. Christ's kingdom is one of growth and advancement over the hearts of men. v. 7.
4. Christ's kingdom brings order and peace into the world. v. 7.
5. Christ's kingdom is founded upon justice and righteousness. v. 7.
6. Christ's kingdom is eternal, and has no end. v. 7.
7. Christ's kingdom is based upon the will and purpose of God. v. 7.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the circumstances of this prophecy: 1.) More than seven hundred years before Christ; 2.) In a time of humiliation and trouble; 3.) By a prophet inspired of God... Give a view of the kingdom of Judah at the time of this prophecy....Notice what is here prophesied concerning Christ. (See Analytical and Biblical Outline.)....Notice the characteristics of Christ's kingdom as here presented. (See Additional Practical Lessons.) ....See how completely these predictions have been fulfilled... What are our privileges in Christ's kingdom?....Present this as a "Christmas Lesson," in the view it gives us of Christ born a king.

References. FOSTER'S PROSE: Vol. I. 761, 2684, 3478. Vol. II. 7237, 8091, 9155. POETICAL: Vol. I. 257. Vol. II. 3238, 3279. FREEMAN: Use of the term "Father," 1; Keys carried on the shoulder, 502.

Christmas Lesson.

BY M. V. M.

LESSON THOUGHT. *The Wonderful Child.*

Draw from children reasons why Christ should be called the Wonderful, The Mighty God, etc. From whom did he come? For what? Tell the old story, letting children help. It can never wear out. Who came to worship the Babe, and why? Talk about the helplessness of a baby, and picture the great, strong shepherds, bringing gifts to this Babe, and worshiping him! But God told them to do it, and he tells us to do it, too. Are we doing it?

Show an acorn, and tell that if we had a very strong glass we could see a tree in the little acorn. Something in the same way God gave the shepherds eyes to see a King in the Babe! What was the King's name? Read the lesson, clause by clause, with the class, and tell that these words were spoken by Isaiah seven hundred years before Jesus was born. At this time the Israelites had forgotten God, and were worshiping idols. God gave Isaiah eyes to see far off into the future, and tell that Jesus was surely coming. He told, too, that all the world should belong to him, and that he should be the one great King of the whole earth. It does not seem now as if this were true, but it is. Great numbers of people, though, do not know that Jesus is King, and so do not let him be their ruler.

If we know it we can bring gifts to him. What shall our gifts be? What did the wise men bring? Show that what he most wants of us is love for him, and love for one another, and teach that if we have love in our hearts, it will make us like Jesus. It was love that brought him to this world, and that made him die on the cross.

Ask a few practical questions in closing, as, Why do we keep Christmas? Is it a time to be selfish? Why not? etc., showing that the gift which we should be most anxious about is the "Gift of God."

Blackboard.

BY J. B. PHIPPS, ESQ.

LESSONS FOR JANUARY, 1882.

JAN. 1. The Beginning of the Gospel. Mark 1. 1-13.
JAN. 8. Jesus in Galilee. Mark 1. 14-28.
JAN. 15. Power to Heal. Mark 1. 29-45.
JAN. 22. Power to Forgive. Mark 2. 1-17.
JAN. 29. The Pharisees Answered. Mark 2. 18-28; 3. 1-5.

Review Service for the Fourth Quarter.

Superintendent. From what Bible books are the lessons of the past quarter taken?

School. From Exodus, Leviticus, Numbers, and Deuteronomy.

Superintendent. What division of the Bible do these books and Genesis make?

School. The Pentateuch.

Superintendent. Who is the author of the Pentateuch?

School. God, speaking through Moses.

QUARTERLY LESSON HYMN.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure.

A thousand ages, in thy sight,
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Superintendent. What is the Title of the first lesson?

Male Bible Class. Free Giving; or, The Cheerful Givers.

Superintendent. What is the Golden Text?

School. God loveth a cheerful giver.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. The acceptable offering.

Superintendent. Give an abstract of the lesson.

Boys. And all the women that were wise hearted did spin with their hands, and brought that which they had spun; and the rulers brought onyx stones, and spice, and oil. The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

Superintendent. What does the New Testament say about giving?

Girls. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Superintendent. What is the Title of the second lesson?

Male Bible Class. The Tabernacle; or, The Glory of the Lord.

Superintendent. What is the Golden Text?

School. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. The priesthood of Christ.

Superintendent. How was the tabernacle consecrated?

Girls. And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation: and thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

Superintendent. What tabernacle have we now?

Boys. Verily the first covenant had also ordinances of divine service, and a worldly sanctuary. But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Superintendent. What is the Title of the third lesson?

Male Bible Class. The Burnt-Offering; or, The One Offering.

Superintendent. What is the Golden Text?

School. So Christ was once offered to bear the sins of many.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. The atonement for sin.

Superintendent. What was the law of the burnt-offering?

Boys. And the Lord called unto Moses, saying, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle; he shall offer it of his own voluntary will; and he shall kill the bullock before the Lord: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire of a sweet savor unto the Lord.

Superintendent. Of what was this sacrifice intended to remind Israel?

Girls. Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified the purifying of the flesh, how much more shall the blood of Christ?

Superintendent. What is the Title of the fourth lesson?

Male Bible Class. The Peace-Offering; or, Thanksgiving and Vows.

Superintendent. What is the Golden Text?

School. Offer unto God thanksgiving; and pay thy vows unto the Most High.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. Fellowship with God.

Superintendent. What kind of a sacrifice was brought for a peace-offering?

Girls. This is the law of the sacrifice of peace-offerings; he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers, anointed with oil, and cakes mingled with oil, of fine flour, fried. Beside the cakes he shall offer for his offering leavened bread with the sacrifice of thanksgivings of his peace-offering.

Superintendent. What did this peace-offering signify?

Boys. Peace, peace to him that is far off, and to him that is near, saith the Lord. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Superintendent. What is the Title of the fifth lesson?

Male Bible Class. Nadab and Abihu; or, The Holy Lord.

Superintendent. What is the Golden Text?

School. Ye shall be holy; for I am holy.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. The holiness of God.

Superintendent. What sin did these priests commit?

Boys. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them; and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

Superintendent. What lesson do we learn from this incident?

Girls. Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Superintendent. What is the Title of the sixth lesson?

Male Bible Class. The Day of Atonement; or, The Atonement Received.

Superintendent. What is the Golden Text?

School. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. The taking away of sin.

Superintendent. What ceremony was performed on the Day of Atonement?

Girls. In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be free from all your sins before the Lord: Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, putting them upon the

head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities.

Superintendent. What did this goat represent?

Boys. Behold the Lamb of God that taketh away the sin of the world! All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

SINGING BY THE SCHOOL.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Thou dying Lamb! thy precious blood
Shall never lose its power,
'Till all the ransomed Church of God
Are saved, to sin no more.

Superintendent. What is the Title of the seventh lesson?

Male Bible Class. The Feast of Tabernacles; or, Benefits Remembered.

Superintendent. What is the Golden Text?

School. Bless the Lord, O my soul, and forget not all his benefits.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. Thanksgiving to God.

Superintendent. How was the feast of tabernacles observed?

Boys. In the fifteenth day of the seventh month, when ye have have gathered the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath: and ye shall rejoice before the Lord your God seven days.

Superintendent. Did Jesus ever attend the feast of tabernacles?

Girls. Now the Jews' feast of tabernacles was at hand. About the midst of the feast Jesus went up into the temple and taught. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Superintendent. What is the Title of the eighth lesson?

Male Bible Class. The Year of Jubilee; or, The Joyful Sound.

Superintendent. What is the Golden Text?

School. Blessed is the people that know the joyful sound.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. God the supreme possessor.

Superintendent. What was the law concerning the year of jubilee?

Girls. Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vineyard undressed. For it is the jubilee; it shall be holy unto thee.

Superintendent. Did Jesus ever make any reference to the year of jubilee in his teaching?

Boys. Jesus taught in their synagogues: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Superintendent. What is the Title of the ninth lesson?

Male Bible Class. The Serpent in the Wilderness; or, Lifted up to Save.

Superintendent. What is the Golden Text?

School. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. Faith in Christ.

Superintendent. How did Israel sin in the wilderness?

Boys. And the soul of the people was much discouraged because of the way; and the people spake against God and against Moses. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

Superintendent. How is Jesus represented by this serpent?

Girls. Jesus said, I am come that they might have life, and that they might have it more abundantly. And I, if I be lifted up from the earth, will draw all men unto me. There is none other name under heaven given among men, whereby we must be saved.

Superintendent. What is the Title of the tenth lesson?

Male Bible Class. Balaam; or, The Double-minded Man.

Superintendent. What is the Golden Text?

School. A double-minded man is unstable in all his ways.

Superintendent. Recite an abstract of the lesson.

Girls. And Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. And Balaam said unto Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak.

Superintendent. What were the character and fate of this man?

Boys. Balaam the son of Beor loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet. Balaam the soothsayer did the children of Israel slay with the sword. The wages of sin is death.

Superintendent. What is the Title of the eleventh lesson?

Male Bible Class. Last Days of Moses; or, Numbered Days.

Superintendent. What is the Golden Text?

School. So teach us to number our days, that we may apply our hearts unto wisdom.

Superintendent. What is the Doctrinal Suggestion?

Female Bible Class. God's requirement of obedience.

Superintendent. What were the circumstances of Moses' death?

Boys. And the Lord spake unto Moses, saying, Get thee up into this mountain Abarim, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, thou shalt see the land before thee, but thou shalt not go thither.

Superintendent. What warning may we receive from this fact?

Girls. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

SINGING BY THE SCHOOL.

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

Superintendent. What is the Golden Text for the quarter?

All. Thou shalt remember all the way which the Lord thy God hath led thee.

Superintendent. Set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law; for it is not a vain thing for you; because it is your life.

Copies of this Review may be obtained of PHILLIPS & HUNT, 805 Broadway, New York, at the rate of 50 cents per hundred, by mail.

Lessons and Golden Texts for 1882.

Studies in the Gospel According to Mark.

First Quarter.

Lesson

I. Jan. 1.—THE BEGINNING OF THE GOSPEL. Mark 1. 1–13. *Commit vs.* 9–11. GOLDEN TEXT: Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3. 1.

II. Jan. 8.—JESUS IN GALILEE. Mark 1. 14–28. *Commit vs.* 27, 28. GOLDEN TEXT: The people that walked in darkness have seen a great light. Isa. 9. 2.

III. Jan. 15.—POWER TO HEAL. Mark 1. 29–45. *Commit vs.* 40–42. GOLDEN TEXT: I am the Lord that healeth thee. Exod. 15. 26.

IV. Jan. 22.—POWER TO FORGIVE. Mark 2. 1–17. *Commit vs.* 8–12. GOLDEN TEXT: I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa. 43. 25.

V. Jan. 29.—THE PHARISEES ANSWERED. Mark 2. 18–28, and 3. 1–5. *Commit vs.* 3. 1–5. GOLDEN TEXT: Remember the sabbath day, to keep it holy. Exod. 20. 8.

VI. Feb. 5.—CHRIST AND HIS DISCIPLES. Mark 3. 6–19. *Commit vs.* 13–15. GOLDEN TEXT: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15. 16.

VII. Feb. 12.—CHRIST'S FOES AND FRIENDS. Mark 3. 20–35. *Commit vs.* 31–35. GOLDEN TEXT: He that is not with me is against me. Matt. 12. 30.

VIII. Feb. 19.—PARABLE OF THE SOWER. Mark 4. 1–20. *Commit vs.* 3–8. GOLDEN TEXT: He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2. 29.

IX. Feb. 26.—THE GROWTH OF THE KINGDOM. Mark 4. 21–34. *Commit vs.* 30–32. GOLDEN TEXT: There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. Psa. 72. 16.

X. March 5.—CHRIST STILLING THE TEMPEST. Mark 4. 35–41. *Commit vs.* 37–41. GOLDEN TEXT: He maketh the storm a calm, so that the waves thereof are still. Psa. 107. 29.

XI. March 12.—POWER OVER EVIL SPIRITS. Mark 5. 1–20. *Commit vs.* 18–20. GOLDEN TEXT: For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3. 8.

XII. March 19.—POWER OVER DISEASE AND DEATH. Mark 5. 21–43. *Commit vs.* 21–23. GOLDEN TEXT: Be not afraid, only believe. Ver. 36.

XIII. March 26.—REVIEW, or Lesson selected by the school.

Second Quarter.

Lesson

I. April 2.—THE MISSION OF THE TWELVE. Mark 6. 1–13. *Commit vs.* 10–12. GOLDEN TEXT: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt. 10. 40.

II. April 9.—DEATH OF JOHN THE BAPTIST. Mark 6. 14–29. *Commit vs.* 14–16. GOLDEN TEXT: The wicked plotteth against the just, and gnasheth upon him with his teeth. Psa. 37. 12.

III. April 16.—THE FIVE THOUSAND FED. Mark 6. 30–44. *Commit vs.* 41–44. GOLDEN TEXT: I will abundantly bless her provision: I will satisfy her poor with bread. Psa. 132. 15.

IV. April 23.—CHRIST WALKING ON THE SEA. Mark 6. 45–56. *Commit vs.* 47–50. GOLDEN TEXT: When thou passest through the waters I *will be* with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

V. April 30.—THE TRADITION OF MEN. Mark 7. 1–23. *Commit vs.* 9–13. GOLDEN TEXT: In vain do they worship me, teaching *for* doctrines the commandments of men. Ver. 7.

VI. May 7.—SUFFERERS BROUGHT TO CHRIST. Mark 7. 24–37. *Commit vs.* 26–30. GOLDEN TEXT: The Lord *is* good to all: and his tender mercies *are* over all his works. Psa. 145. 9.

VII. May 14.—THE LEAVEN OF THE PHARISEES. Mark 8. 1–21. *Commit vs.* 14–17. GOLDEN TEXT: Beware ye of the leaven of the Pharisees, which is hypocrisy. Luke 12. 1.

VIII. May 21.—SEEING AND CONFESSING THE CHRIST. Mark 8. 22–33. *Commit vs.* 27–29. GOLDEN TEXT: Thou art the Christ, the Son of the living God. Matt. 16. 16.

IX. May 28.—FOLLOWING CHRIST. Mark 8. 34–38, and 9. 1. *Commit vs.* 34–37. GOLDEN TEXT: Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Ver. 34.

X. June 4.—THE TRANSFIGURATION. Mark 9. 2–13. *Commit vs.* 5–8. GOLDEN TEXT: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

XI. June 11.—THE AFFLICTED CHILD. Mark 9. 14–32. *Commit vs.* 21–24. GOLDEN TEXT: All things *are* possible to him that believeth. Ver. 23.

XII. June 18.—THE CHILD-LIKE BELIEVER. Mark 9. 33–50. *Commit vs.* 35–37. GOLDEN TEXT: I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit. Isa. 57. 15.

XIII. June 25.—REVIEW, or Lesson selected by the school.

Third Quarter.

Lesson

I. July 2.—A LESSON ON HOME. Mark 10. 1–16. *Commit vs.* 13–16. GOLDEN TEXT: I will walk within my house with a perfect heart. Psa. 101. 2.

II. July 9.—THE RICH YOUNG MAN. Mark 10. 17–31. *Commit vs.* 21–24. GOLDEN TEXT: One thing thou lackest. Ver. 21.

III. July 16.—SUFFERING AND SERVICE. Mark 10. 32–45. *Commit vs.* 42–45. GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Ver. 45.

IV. July 23.—BLIND BARTIMEUS. Mark 10. 46–52. *Commit vs.* 46–52. GOLDEN TEXT: The eyes of the blind shall be opened. Isa. 35. 5.

V. July 30.—THE TRIUMPHAL ENTRY. Mark 11. 1–11. *Commit vs.* 7–10. GOLDEN TEXT: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. Zech. 9. 9.

VI. Aug. 6.—THE FRUITLESS TREE. Mark 11. 12–23. *Commit vs.* 12–14. GOLDEN TEXT: Herein is my Father glorified, that ye bear much fruit. John 15. 8.

VII. Aug. 13.—PRAYER AND FORGIVENESS. Mark 11. 24–33. *Commit vs.* 24–26. GOLDEN TEXT: Forgive us our debts, as we forgive our debtors. Matt. 6. 12.

VIII. Aug. 20.—THE WICKED HUSBANDMEN. Mark 12. 1–12. *Commit vs.* 9–11. GOLDEN TEXT: The stone *which* the builders refused is become the head *stone* of the corner. Psalm 118. 22.

IX. Aug. 27.—PHARISEES AND SADDUCEES SILENCED. Mark 12. 13–27. *Commit vs.* 14–17. GOLDEN TEXT: Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. 4. 8.

X. Sept. 3.—LOVE TO GOD AND MEN. Mark. 12. 28–44. *Commit vs.* 29–31. GOLDEN TEXT: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6. 5.

XI. Sept. 10.—CALAMITIES FORETOLD. Mark 13. 1-20. *Commit vs.* 9-11. GOLDEN TEXT: A prudent man foreseeth the evil, and hideth himself. Prov. 22. 3.

XII. Sept. 17.—WATCHFULNESS ENJOINED. Mark 13. 21-37. *Commit vs.* 33-37. GOLDEN TEXT: Therefore let us not sleep, as *do* others; but let us watch and be sober. 1 Thess. 5. 6.

XIII. Sept. 24.—REVIEW, or Lesson selected by the school.

Fourth Quarter.

Lesson

I. Oct. 1.—THE ANOINTING AT BETHANY. Mark 14. 1-11. *Commit vs.* 6-9. GOLDEN TEXT: She hath done what she could. Ver. 8.

II. Oct. 8.—THE PASSOVER. Mark 14. 12-21. *Commit vs.* 17-21. GOLDEN TEXT: It *is* the sacrifice of the Lord's passover. Exod. 12. 27.

III. Oct. 15.—THE LORD'S SUPPER. Mark 14. 22-31. *Commit vs.* 22-26. GOLDEN TEXT: For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11. 26.

IV. Oct. 22.—THE AGONY IN THE GARDEN. Mark 14. 32-42. *Commit vs.* 33-36. GOLDEN TEXT: Surely he hath borne our griefs, and carried our sorrows. Isa. 53. 4.

V. Oct. 29.—JESUS BETRAYED AND TAKEN. Mark 14. 43-54. *Commit vs.* 43-46. GOLDEN TEXT: The Son of man is betrayed into the hands of sinners. Mark 14. 41.

VI. Nov. 5.—JESUS BEFORE THE COUNCIL. Mark 14. 55-77. *Commit vs.* 61-64. GOLDEN TEXT: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Isa. 53. 7.

VII. Nov. 12.—JESUS BEFORE PILATE. Mark 15. 1-5. *Commit vs.* 12-15. GOLDEN TEXT: He is despised and rejected of men. Isa. 53. 3.

VIII. Nov. 19.—JESUS MOCKED AND CRUCIFIED. Mark 15. 16-26. *Commit vs.* 22-26. GOLDEN TEXT: They pierced my hands and my feet. Psa. 22. 16.

IX. Nov. 26.—HIS DEATH ON THE CROSS. Mark 15. 27-37. *Commit vs.* 33-37. GOLDEN TEXT: Who his own self bare our sins in his own body on the tree. 1 Peter 2. 24.

X. Dec. 3.—AFTER HIS DEATH. Mark 15. 38-47. *Commit vs.* 43-46. GOLDEN TEXT: Truly this man was the Son of God. Ver. 39.

XI. Dec. 10.—HIS RESURRECTION. Mark 16. 1-8. *Commit vs.* 6-8. GOLDEN TEXT: Now is Christ risen from the dead, *and* become the first-fruits of them that slept. 1 Cor. 15. 20.

XII. Dec. 17.—AFTER HIS RESURRECTION. Mark 16. 9-20. *Commit vs.* 15-20. GOLDEN TEXT: And he said unto them, Go ye into all the world, and preach the gospel to every creature. Ver. 15.

XIII. Dec. 24.—CHRISTMAS LESSON: THE KINGDOM OF PEACE. Isa. 11. 1, 9. *Commit vs.* 6-9. GOLDEN TEXT: The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Ver. 9.

XIV. Dec. 31.—REVIEW, or Lesson selected by the school.

AT a Sunday-school picnic, last summer, two hungry boys sat side by side. When the tarts were passed one little fellow took two; the other boy remonstrated with him, fearing he might not have his share, when the boy replied, "The time to take tarts is when they are passin'."

Book Notices.

Sanscrit and Its Kindred Literatures. Studies in Comparative Mythology. By Laura Elizabeth Poor. Boston: Roberts Bros. A very full and satisfactory book on the literature of the far East; discussing the origin of literature, Brahminism, and the Maha Bharata, Buddhism and the Ramayana, Sanscrit philosophy, fable, and drama; the Persian, Greek, Latin, Keltic, Teutonic, Mediæval, Slavonic mythologies and literatures, with a chapter on the modern poetry of Europe, a partial list of books consulted, and a very full Index. The book contains choice extracts by way of illustration, and is a practical and popular treatise on comparative philology and mythology.

The Gospel History. Being a complete connected account of the Life of our Lord, woven from the text of the four evangelists. With Notes, original and selected; and Indexes, Texts, and Topics. By James R. Gilmore and Lyman Abbott, D.D. New York: Fords, Howard & Hulbert. The lengthy title-page gives a good general idea of this unique volume. It is the preparation of a business man who is a student of the Bible, supervised by an accomplished theologian. It will be found a useful help to Sunday-school teachers.

The Incarnate Saviour. A Life of Jesus Christ. By the Rev. W. R. Nicoll, M.A., Kelso, Scotland. New York: Carter & Bros. An excellent book for devotional reading. Assuming the truth of the gospel narrative, the author shows the bearing of the events related on the doctrines of the Incarnation and the Atonement.

The Tent in the Notch. By Edward A. Rand. Boston: D. Lothrop & Co. Mr. Rand gives his readers a delightful narrative of scenes and incidents among the White Mountains. It is written in the author's usual animated style.

Mabel's Step-mother. By the author of the "Win and Wear" Series. New York: Carter & Bros. The story shows how a wise, loving, and Christian woman may enter a family where the children dread her coming, and become to them a means of education and an object of love.

Unfermented Wine a Fact. By Norman Kerr, M.D., F.L.S. New York: National Temperance Society. A contribution to the discussion of the character of ancient wines, and a review of the "Wines of the Bible," by the Rev. A. M. Wilson.

The Twenty-Third Psalm Illuminated. New York: William P. Breck & Co. On a sheet of heavy paper, 18x24 inches, we have this beautiful psalm printed in ornamental letters, and surrounded by a highly-colored border of flowers and various figures. It makes a very brilliant picture, probably too brilliant for some tastes.

The Orthodox Theology of To-day. By Newman Smyth. New York: Charles Scribner's Sons. Six thoughtful, original, suggestive discourses on orthodoxy, as distinguished from "orthodoxism," which is, according the author, "the dogmatic stagnation and ecclesiastical abuse of orthodoxy; an orthodoxy which has ceased to grow—a dry and brittle orthodoxy." The author believes in "the continuous development of the doctrine of Jesus and his apostles." He is a Presbyterian, but reads between the lines in the old creeds, defends the orthodox views of God, believes in the vicarious sacrifice, offers some exceedingly broad suggestions on the future life, and makes a plea for "social immortality." The author's view of future punishment is somewhat indefinite, an expansion, per-

haps, of Canon Farrar's cautious theory. He has a vague hope of better things in the future state than the average orthodoxy has announced, but has no words of encouragement for the deliberate and persistent sinner against light.

Initia Græca. Part I. A First Greek Course, Comprehending Grammar, Delectus, an Exercise Book, with Vocabularies for the use of Lower Forms in Public and Private Schools. By William Smith, D.C.L., LL.D. New York: Harper & Brothers, Franklin Square. Twelfth edition, thoroughly revised, with the cases arranged both as in the ordinary grammar, and as in the public school primer.

Yorktown Campaign, and the Surrender of Cornwallis. By Henry P. Johnston. New York: Harper & Brothers, Franklin Square. This brilliantly illustrated and delightfully written book for old and young comes just at the right time to respond to an increased national enthusiasm in connection with the Yorktown centennial. The book is full of pictorial illustrations and maps, and contains seven interesting chapters on the significance of the event, operations leading to Yorktown, Cornwallis in the Carolinas, Cornwallis and Lafayette in Virginia, Washington in the Campaign, Plans and Movements on the Hudson, Operations of the French, the March upon Cornwallis, Movements of the French and English fleets, the Siege of Yorktown, and the Surrender.

Geraldine. A Souvenir of the St. Lawrence. Boston: James R. Osgood & Co. A romance in poetry, by an anonymous author, who need have no reluctance to stamp his work with his name. It glitters with poetic gems.

Bread and Beer. By Mary Dwinell Chellis. New York: National Temperance Society. A discussion of the beer question in form of a story, in which it is shown that bread is better than beer.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D.D. New York: Robert Carter & Brothers. The five volumes of this standard work are here brought into one large octavo volume of nearly nine hundred pages, and sold for the wonderfully low price of one dollar. Let our young people get this.

A Short History of Art. By Julia B. De Forest. Illustrated. New York: Dodd, Mead, & Co. This is a very beautiful and comprehensive hand-book on the subject of which it treats. It is evidently made to be used, and it is well worth using. The engravings, two hundred and fifty-two in number, are what they claim to be—illustrations. A copious index and a glossary add to the value of the book.

The Ride Through Palestine. By the Rev. John W. Dulles, D.D. Illustrated by One Hundred and Eighty-Four Maps and Engravings. Philadelphia: Presbyterian Board of Publication. Dr. Dulles has brought us all under great obligation for this very interesting and readable narrative of his "Ride through Palestine." We especially commend it to Sunday-school teachers and advanced scholars, and to all who study the Bible. The illustrations are excellent, and the typographical work is well done.

King Grimalkin and Pussyana; or, The Cat's Arabian Nights. By Abby Morton Diaz. Boston: D. Lothrop & Co. Any thing but a catechism. Full of pictures, fun, and frolic, that will make young folks open eyes, ears, and mouth in astonishment and delight.

Franklin Square Library. New York: Harper & Brothers. No. 203. *Warlock O'Glenwarlock.* A homely romance. By George Macdonald. No. 204. *With Costs.* By Mrs. Newman. Price, 15 cents. No. 205. *The Private Secretary.* Price, 20 cents. No. 206. *The Cameronians.* A Novel. By James Grant.

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Whisper Songs for December.

TENTH LESSON.

ALL I think and all I do,
Must be simple, kind, and true;
Then the Son of God will be
Pleased to see his truth in me.

ELEVENTH LESSON.

Let us make the Lord our choice,
Listen always to his voice,
Follow him in faith and love,
Till we see his face above.

LESSONS FOR 1881.

Fourth Quarter.

Oct.	2.	FREE GIVING	Exod. 35. 25–35.
	9.	THE TABERNACLE	Exod. 40. 1–16.
	16.	THE BURNT-OFFERING	Lev. 1. 1–14.
	23.	THE PEACE-OFFERING	Lev. 7. 11–18.
	30.	NADAB AND ABIHU	Lev. 10. 1–11.
Nov.	6.	THE DAY OF ATONEMENT	Lev. 16. 16–30.
	13.	THE FEAST OF TABERNACLES	Lev. 23. 33–44.
	20.	THE YEAR OF JUBILEE	Lev. 25. 8–17.
	27.	THE SERPENT IN THE WILDERNESS	Num. 21. 1–9.
Dec.	4.	**Balaam**	Num. 24. 10–19.
	11.	**Last Days of Moses**	Deut. 32. 44–52.
	18.	**Fourth Quarterly Review.**	
	25.	**Christmas Lesson**	Isa. 9. 6, 7.

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